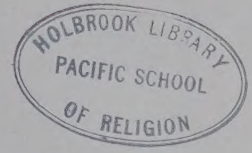


# INTERNATIONAL

## *Journal*

### OF RELIGIOUS EDUCATION



LAGO COMMUNITY CHURCH, ARUBA, NETHERLANDS WEST INDIES

November 1953





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## OF RELIGIOUS EDUCATION

VOLUME 30, No. 3

NOVEMBER 1953

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Lago Community Church, The Lago Colony, Aruba, Netherlands West Indies. *Photograph by Jack Eder.*  
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# Ninety-Nine Per Cent Attendance

## Editorials

**C**HURCHES are entirely too complacent about the low proportion of the children and youth of the community whom they enroll. They are too indifferent about the small percentage of attendance by those enrolled and too great readiness to remove names from the roll for "other-than-good-reason."

There was once one leader who achieved a 99 per cent attendance, yet was not satisfied and went out to hunt for the 100th. How many teachers of our church schools match the concern of the shepherd in Jesus' parable?

These thoughts were expressed by a faithful reader of the *Journal*, who has used it since its beginning twenty-nine years ago. Mr. Ralph N. McEntire, of Topeka, Kansas, writes that the special issue of September, *The Church Must Reach All Children*, emphasizes a concern which has motivated much of the energy he spent in Christian education for fifty-seven years. We are glad to share his concern with all our readers.

It is now November. Weeks have passed since Rally Day. How many teachers have been in touch with each member of their classes who is not attending, to try to bring him back "into the fold"? How many have organized their pupils to try to win others of their age who have not even been enrolled? *The church must reach all children*, and nothing less. And youth. And adults. Families!

On the cover of this issue is a picture of a church which has succeeded in enrolling in its church school from 90 to 95 per cent of all the available children and youth of its community. It is the Lago Community Church in the Colony of the Lago Oil and Transport Co. Ltd., Aruba, N.W.I.

You might say, "Oh, that is easy in the Lago Colony, because of its isolation on a relatively small island." Do you really think so? With delightful swimming in the Caribbean available a block or two away fifty-two weeks of the year? With sailing in the lagoon, snorkle tube fishing, golf, Saturday night parties under a Caribbean moon and a heavenly chandelier of low-hanging stars? With "air conditioned" sleeping on Sunday morn-

ing? Would you go to church school on Sunday morning? They do!

The articles by Ziegler, Carl, and Folprecht in this issue are to the point in this matter. This business of Christian education is a spiritual life and death matter, and let's not forget it. *Every child, youth, and adult is to be included in our concern and our ef-*

fort. We may or may not all go after them with banners like the children in the picture. We can choose our own way. But let's go after them Now! In November! For *all children* faith in God. That means for *all families* faith in God. The church must reach them all. Even that lost sheep—the last one of each hundred



Albert Nau

Children of Pilgrim Church, East Pasadena, California, picket the neighborhood homes to attract enrollment of non-Sunday-school-going children and adults

## Do You Want U. M. J.?

**A**RTICLES AND NEWS reports are appearing in a number of magazines and newspapers to prepare youth and parents for universal military training on the assumption that the issue is settled. They are misleading. The issue is still alive and every citizen has a right to let his judgment be known.

The National Security Training Commission is to report to President Eisenhower on December 1 on its study of the advisability of carrying on a system of Universal Military Training simultaneously with the present selective service program. If the report is favorable and the bill

comes before the house and senate opponents will probably have a harder battle on their hands than two years ago when the bill was defeated. The military leaders have a large public relations force, paid from tax funds, working to prepare the public for the acceptance of peace time universal military training as an inevitable part of American life and the life of our youth. No such force is available to express to them the will of the people. It is the responsibility of each of us to let his opinion be known.

We should watch for news of the report of the Commission to the



President, and if the report recommends adoption of U. M. T., write or wire: the President, our Representatives, and our Senators telling them how we feel about the issue.

The General Board of the National Council of Churches, many of the denominations, and the General Council of the United Christian Youth Movement, as well as many

civic and educational groups, have taken action opposing peace time universal military training.

Alertness is the price of freedom and democracy. **Virgil E. Foster**

## God's Dilemma

**A**LTHOUGH occasionally the prophets of the Old Testament succumbed to human doubts concerning the just operation of the world by its Creator, as we saw last month with Jeremiah (12:1-5), more often they viewed their world from the standpoint of God. Their "Thus says the LORD" emerged from a deep sense of close relationship to God. They identified themselves with Him. It was God's dilemma that was their concern.

Always a beautiful chapter, Hosea 11 (vv 1-9) steps forth from the new version as sublime poetry moving with deep emotion—a message that might well be called the turning point in religious history.

As one reads this chapter, let him imagine himself, as the prophet clearly does, seated at the feet of God (if one may be so anthropomorphic!) listening to God as He reflects upon the past and ponders the future in a poetic soliloquy. Listen as God speaks:

When Israel was a child, I loved him,  
and out of Egypt I called my son.  
The more I called them,  
the more they went from me;  
they kept sacrificing to the Baals,  
and burning incense to idols.

A tender smile breaks upon His face as He remembers the struggles of the people under Moses and how they so miserably failed to understand what Moses tried to teach. He continues:

Yet it was I who taught Ephraim to walk,  
I took them up in my arms;

Dr. Trever is now the A. J. Humphreys Professor of Religion at Morris Harvey College, Charleston, West Virginia. This article follows in thought the one published in October on "Man's Dilemma."

but they did not know that I healed them.

I led them with cords of compassion,  
with the bands of love  
and I became to them as one  
who eases the yoke on their jaws,  
and I bent down to them and fed them.

There is a pause of reflection. His brow begins to knit as the sense of justice, demanding punishment, wells up within. A torrent of words bursts forth, like an Amos on the steps of the Temple at Bethel:

They shall return to the land of Egypt,  
and Assyria shall be their king,  
because they have refused to return to me.

The sword shall rage against their cities,  
consume the bars of their gates,  
and devour them in their fortresses.  
My people are bent on turning away from me;  
so they are appointed to the yoke,  
and none shall remove it.

Another pause, and His anger slowly subsides. His brow softens as another phase of His character arises within. His words come forth slowly, deliberately, full of pathos:

How can I give you up, O Ephraim!  
How can I hand you over, O Israel!  
How can I make you like Admah!  
How can I treat you like Zeboim!  
My heart recoils within me,  
my compassion grows warm and tender.  
I will not execute my fierce anger,  
I will not again destroy Ephraim;  
for I am God and not man,  
the Holy One in your midst,  
and I will not come to destroy.

(Hosea 11:1-9 RSV)

As the soliloquy ends, a new chapter in the history of man begins. The stage was set for the drama of salvation. God would not wait for man. He would act! He says:

I will heal their faithlessness;  
I will love them freely,  
for my anger has turned from them.

I will be as the dew to Israel;  
he shall blossom as the lily,  
he shall strike root as the poplar; . . .  
(Hosea 14:4-5 RSV)

The pages of history turn swiftly as prophet follows prophet, carrying forth the new message of Good News: Isaiah 9, 11; Jeremiah 31, Ezekiel 36, Isaiah 40-55, and finally, centuries later, the Gospels.

Long ago the drama that issued from God's dilemma ended—the actors have left the stage and the curtain has long been drawn, but God's dilemma is renewed in each age, as man fails to play his part. God's dilemma is man's indifference!

The greatness of our task as Christians is the opportunity to resolve God's dilemma. One needs no greater motive to be Christian. If we would not fail God, we must capture the sense of urgency of the ancient prophets which brought forth their "Thus says the LORD." We need the same conviction of God's eternal purpose and resolve that burned deeply into the messages of the prophets once his eternal character was revealed. It is so easy to become engrossed in the details of doing things, even Christian things, that we often fail God while we think we serve him.

Are we "sacrificing to the Baals"—the Baals of ruthless self interest—and "burning incense to idols"—the idols of material possessions? God is counting on us!

### PRAYER

*Forgive us, Lord, for our indifference to the concerns of thy heart. May the revelation of thy self to the prophets of old quicken our resolve to spread the Good News.*



## Some Facts About Them

by Eveline E. Jacobs

**T**HE TERM HANDICAP is difficult to define. An amputee may be one who has lost a portion of the small finger of one hand, or he may be one who has lost both arms and legs. A person with cerebral palsy may be so mildly affected that the only evidence of the condition is a tendency to wear his shoes down unevenly, or he may be so severely disabled that he is totally helpless, unable to walk, to use his hands, or speak. Many persons have more than one handicap. Others have been disabled but are now rehabilitated. And there is the vague distinction between crippling and chronic illness.

As a further complication, there are wide variations in emotional reactions so that a mild handicap may be far more disabling to one person than a severe handicap is to another. And, finally, intelligence has a profound influence on ability to profit from treatment and achieve the fullest measure of rehabilitation.

How many handicapped persons there are in the United States is not known. No comprehensive census of the physically handicapped has been made since the now outdated National Health Survey of 1935-36.

Speaking of serious handicaps, or those which will render a person unable to take his place successfully in the community without the benefit of rehabilitation services, we may accept the estimate of the Baruch Committee on Physical Medicine<sup>1</sup> that one out of seven male persons of working age are disabled by crippling conditions or chronic illness, and one out of sixteen of the total population.

What then, are the basic elements in treatment plans for the disabled?

Mrs. Jacobs is Program Consultant of the National Society for Crippled Children and Adults, Inc., Chicago 3, Illinois.

<sup>1</sup>The civilian program of rehabilitation had its emphasis from the outstanding success of the military. Baruch's report is an illustration of the extensive literature recently published indicating new awareness of the problem and new devices and techniques for meeting it.

Where does the church fit into these plans?

Of the trained workers, there is first of all the doctor who makes the diagnosis, sets up a treatment plan, interprets what can be expected in progress and improvement, and what our goals should be. Throughout any program of treatment is the necessity for medical supervision and constant re-evaluation. No activity should be scheduled or plan made for participation of a handicapped person without medical approval. For instance, one group was congratulating itself upon helping an elderly woman confined to her wheel chair by securing sales for the lovely needlework she was skillful at producing. They did not know that her vision was so seriously impaired that eventual blindness was a certainty and that the use she was now making of her eyes would hasten the loss of her sight.

The physician is the leader of a team. Working with him are the nurse, therapist, social worker, teacher, psychologist. Strong and vital support to the team is given by the parents, family, church, and those organizations having to do with his vocation. Many times the difference between success and failure in rehabilitation is the assurance of employment which will make it possible for the handicapped person to be self-sufficient, to maintain his self respect, and achieve a useful place in community life. Each member of the team has his special role to play, and his own unique contribution to the rehabilitation process.

### Resources the church can use

What resources are available to the church worker who knows a child or adult in need of care? Any minister or religious educator knows that problems involving the handicapped are constantly before him. Competent physicians and professional persons on the treatment team recognize the importance of the minister. The minister often does not know how im-

portant he is, or where to turn. He need not carry the burden alone nor waste his time or the patient's by blind floundering, if he will develop as does a good case-worker, a file of resources.<sup>2</sup>

In every state, District of Columbia, Alaska and Puerto Rico, there is a statewide crippled children's service, operated in the framework of the State Department of Health, or Welfare or less frequently as a part of some other state department. This Crippled Children's Service offers to persons under the age of 21 and in need of help, a means of securing diagnosis, hospitalization, surgery, convalescent care, and braces, appliances, and prostheses. Since each state has its own definition of crippling, the types of cases eligible for this assistance vary from one state to another. It is available in all states, to eligible orthopedically handicapped children, and those with cleft lip and palate. To varying degrees in the different states, help is given in cases of rheumatic fever, epilepsy, speech disorders, hearing impairment, eye care, and orthodontic problems. Increasingly, tax-supported provisions are being made in some states for limited numbers of orthopedically handicapped children to receive needed, long-time inpatient care. Chiefly, however, such care is offered by privately operated institutions where the cost of care must be borne by the family or interested health or welfare agencies.

Almost every state has some provisions for special teaching of crippled children. If a child needs no special care or with minor adjustments can

<sup>2</sup>Illustrative of the type of resource material which may be found especially useful are: the publication by Arnold W. Holmes, *THE FAMILY PROBLEMS HANDBOOK*, telling how and where to find help and guidance on common personal and family problems, and, *PSYCHOLOGICAL ASPECTS OF PHYSICAL DISABILITY*, available from the U. S. Dept. of Health, Welfare and Education.



attend regular classes, he should do so if at all possible. If there are students needing special help in sufficient numbers to form a class, such a unit may be set up and taught by a trained teacher. In large metropolitan areas, there may be crippled children's schools, to which the children are transported by bus. Special teachers can be provided for children in hospitals or convalescent institutions or for those who are bedfast or unable to leave their homes. Recently, a school-to-home telephone has been devised which enables a child to share in class work and recitations, even though he may be confined to his home or bed. It has long been recognized by those who work with crippled children that medical care and education must parallel each other in rehabilitation. The value of keeping children mentally active, alert, interested and stimulated during long periods of confinement cannot be overestimated.

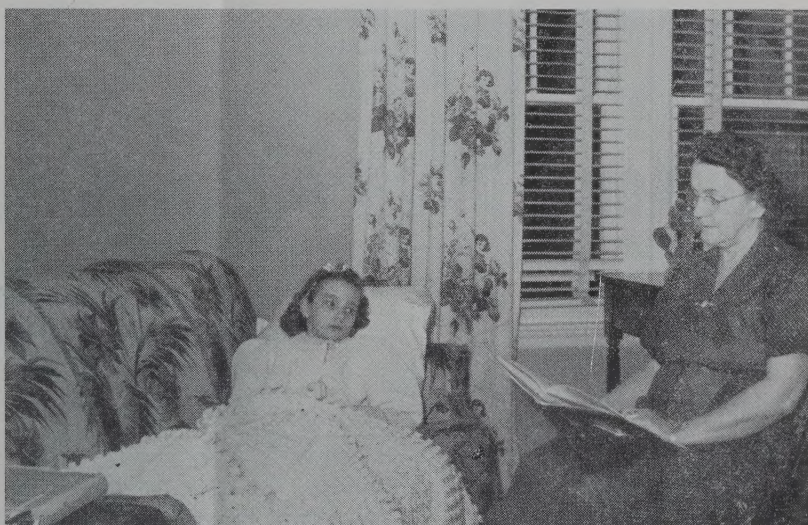
For adults the Division of Vocational Rehabilitation offers broad services in medical care and training for those who are employable, and social security provisions have now been extended to offer a disability pension to those who are unemployable because of serious physical handicap. For the deaf, the blind, the mentally defective, other aid is available, including special training and institutional care.

Supplementing and extending these services in every state and providing many of the facilities from which the tax-supported agencies may purchase care, are the services offered through voluntary agencies, including the societies for crippled children and other private agencies. In some states these societies for crippled children which are affiliated with the National Society for Crippled Children and Adults, Inc.<sup>3</sup> send mobile clinics and traveling therapists into the rural and sparsely populated areas. They operate treatment centers, rehabilitation centers, sheltered workshops, convalescent homes, nursery schools, resident and day camps, parent education programs, and many other services for crippled children and adults. The 2,000 state and local units of the National Society for Crippled Children and Adults offer a rich

resource for help, guidance and information.

To find help for a crippled child or adult, then, the church worker should get in touch with the state society for crippled children, the state crippled children's service (usually in the State Department of Health) or the local public health nurse. The State Department of Education will give information and guidance in problems of educational planning, and

they represented potential separation from her child, which she feared. The doctor, brusque and impatient, issued the ultimatum that the child must wear the braces and would have to be brought to the clinic. This the disturbed mother was unable to accept, and she broke off all treatment. Thus this bright child with exceptionally good possibilities for rehabilitation was cut off from all chances for the care he needed urgently. The



V. E. Foster

The value of keeping children mentally active, alert, interested and stimulated during long periods of confinement cannot be overestimated.

the state Division of Vocational Rehabilitation is a resource for vocational training and placement.

#### **Four important functions of the church**

The role of the church in assisting in the fullest utilization of these resources by those who need them is much greater than is commonly realized. Its impact is so great and made at so many critical points that its effect cannot be calculated. There is, of course, the important function the church can fulfill by bringing the family in touch with community resources available to help them solve their problems. It can act as a liaison to the family which cannot be reached or to whom interpretation may be difficult.

There was, for instance, the case of a six-year-old boy, severely handicapped by cerebral palsy who was required to wear long, heavy braces. His mother, who had become mentally disturbed, broke the braces because

social worker, learning that the mother had close church ties, immediately began working through the church to gain the needed entree. With an intelligent interpretation on the part of the minister as background, she gradually reestablished a working relationship with the mother, and was successful in securing treatment for her and in returning the child to the clinic.

The second great function of the church is the resource it offers for integrating the crippled child or adult into the community. It is in a unique position for carrying on the two-way interpretation that is needed—interpretation of the problem of handicapping to the community, and of community attitudes to the handicapped. Through church services, functions and activities the handicapped are given a means of participation in community life that may many times be their only one or may be the one which opens the door for them to

<sup>3</sup>11 South LaSalle Street, Chicago 3, Illinois.



other types of community participation.

Another function of the church should be leadership in prevention of crippling. Accidents are the greatest single killer and crippler of children and it is only through an unceasing program of public education that headway can be made in meeting this problem. Down through the centuries the church has stressed the importance of the individual in the sight of God. Out of this insight has come

a new appreciation of the worth of personality and the dignity of the individual. Throughout its educational work the church can stress the importance of individual care to protect persons from accidents, and the importance of disciplined living as a way of health and of battling against crippling diseases.

Finally, and most important of all, the role of the church is in offering spiritual guidance to the handicapped and those who live with and take care

of them, so that that most essential of the intangible elements of rehabilitation—faith—may be maintained and strengthened. Jim Palmer, Professor of Journalism at the University of Houston, who has lived all of his life in a wheel chair, stated this simply, when he said "there is a wonderful kind of security and inner peace that comes only through the realization that there is a greater and all powerful will working with you and guiding you."

# Can Youth Handle Christian Social Action?

**Can young people be the cutting edge for social reform and ecumenical action without going too far?**

**by Clarice Bowman**

**Y**OUNG PEOPLE, in the warm securities of their own "fellowship" meetings under the church roof, should be learning, not merely rosy ideals of brotherly relations, but some hard-bitten techniques for putting them into practice in groups not so friendly to these ideals.

As an individual "finds" himself by "losing" himself in unselfish, concerned action for others, so does a group find a deeper oneness of fellowship within itself when it forgets itself in united service. The junior high boys and girls of several cooperating Protestant churches planted a thousand new trees in a burned-off area. In doing so they achieved interdenominational fellowship that probably could not have been experienced through sitting in meetings discussing interdenominational work. There is the camaraderie of sleeves-rolled-up, spades-digging-in that nothing else can match.

In Denver, Colorado, teenagers raised \$80,000 as their contribution to help finance a new hospital. In a

Pennsylvania town, youth in blue-jeans every Saturday for a long time painted houses in a slum section. Real work to do in a real world—that's what youth want. Little patience do they have (or should they have) with small, inconsequential fabricated jobs they suspect their elders have "made up" to keep them busy, or out of delinquency. They demand a chance to look for themselves with their own eyes at community life until they see a crying need. Then they want to make the decision for themselves to meet it. They will, to be sure, need advice and help from their elders about tools and know-how. But theirs is the brawn and brain; theirs the itch to get at the causes of wars, strikes, hunger, joblessness, erosion, disease, prejudice.

Some have argued that the younger youth particularly cannot do much about world peace, or the problems of the industries; and that therefore they would become frustrated if exposed to such problems. It is possible, of course, to parade before teen-agers' eyes such a bewildering array of the world's unsolved problems that they will become dismayed and throw up their hands.

But within their own arenas of experience, there are many tasks where they may take hold, especially in community service. They may move in upon problems as interdenominational or denominational groups, working together in mutual support. Besides the situations where they perform definite services, there are many more situations about which they can begin while young to form opinions and gather facts, and bring to bear the light of Christian idealism. While their attitudes are in formative stages, they need to be led to think clearly and courageously, not merely to accept whatever is the status quo. Later they may have occasion to act.

Christian young people may set for themselves certain rigorous standards: that they will respect the rights of minority groups, as of all peoples; that they will seek always to appreciate likenesses and not alone differences existing between peoples of different races and nationalities; that they will judge individuals by actions rather than by social, religious, political, national or racial groups to which they may belong; that they will accord recognition to persons for service rendered regardless of race, nationality, or socio-economic status of fam-

---

Miss Bowman is Assistant Professor in the Department of Religion, Philosophy and Sociology, High Point College, High Point, North Carolina.



ilies; that they will attempt in all their group relations—home, school, play, clubs, anywhere—to work together democratically and in a spirit worthy to be called Christian.

Probably one thing needed above all others in guiding youth to creative constructive Christian churchmanship is the example of adults who themselves are giving unstintingly of their love and concern, money and service for others and for Christian causes. Such adults set off a spark in youth, that mere discussion or even awareness of needs alone could not set off. They reason that if Mr. or Mrs. X could be concerned and eager to help, they can, too. In one small southern community, the example of a pastor and wife in answering human need not only in the local town but also in relocating displaced persons, touched off a chain of similar efforts on the part of many others. Sometimes youth themselves must be the ones to lead out courageously and touch off a spark in other churchmen. In many congregations, young people are the "cutting edge" for Christian social action. They can be the spearpoint of advance for ecumenicity.

In learning to achieve Christian "community" in working with others, youth need guidance to keep their motives clear. They should never embark upon a service project with the motive of gaining recognition for themselves or their group. One seeks to answer a human need because the persons involved have need, and because one loves God and one's fellows. One does not do it for the glow of satisfaction that might bloom in one's own heart. In fact, the opposite will most probably be the case. One will find that with one's best efforts, what he can do is so small compared to the need that he is made even more humble.

Nor should condescending, paternalistic attitudes be allowed to get started in young minds and hearts, for they can grow and do harm—in church work as elsewhere. As St. Vincent de Paul reminded even his would-be helpers, the poor have to learn to forgive even the hand that helps them; and back of that hand should be an humble, loving heart, embarrassed at the need to be forgiven, and acting selflessly from love.

This suggests a fundamental Christian insight which is necessary in the building of Christian community: the

ability to stand in the other person's shoes and look through his eyes. Where such insight exists, youth will develop tact in their *methods* of seeking to do good and to serve. One group, whipped up by the excitement of being at a big conference in a certain city, decided to strike a blow for better race relations and boycotted some restaurants that refused to serve all colors. They failed to see the problem through the restauran-

conformist. Those who through the centuries of church history have effected changes for the better have had to pay for their courage. The church should not protect youth from facing issues, but should see to it that the issues are squarely before them with Christian affirmations not minimized. The decisions of the young people must be their own. Their convictions must be forged from their own study and prayer. Their



LEAV KIT

Often young people who begin with service projects in their own church move on to social action in needed areas of community life.

teurs' eyes as well as through the eyes of those discriminated against. Large quantities of food had been purchased to feed the delegates. Much money was lost. The problem of inter-racial relations remained in the community after the enthusiasts had gone home. In fact, it was worse.

There will always be people who apply the brakes, lest the church—and youth in particular—become too daringly Christian. The minister who is eager to help his young people develop as a spearpoint of advance for Christian work may need to be a buffer between them and critical adults who lack youth's vision and enthusiasm. At the same time, he may need to find ways of helping youth understand the adults who would hold them back!

Jesus guided people toward frontiers; he himself was a creative non-

actions must be with their own decision, work, and money.

Adults may say, "But we are afraid that when young people get going on problems, they will go too far." What is "too far?" Surely the goal of Christians is not mere adjustment to environment and culture, but rather creative, wise, loving non-adjustment. A unique thing about historic Christianity has been its explosiveness, its needling of injustices. Young Christians today need training for infiltration into non-Christian practices and places. They need first to work through their conviction and proposed solutions in their classes and meetings until they gain sound insights of their own, not depending for their cues upon tradition or custom. Then they can move out as frontiersmen knowing that the resources of a mighty God are at hand!



# Growing in Wisdom

by Dorothy Carl

## "I know I will learn"

IT HAD BEEN a terribly trying Sunday. The two most alert and intelligent boys had taken everything out of their teacher. She had used their contributions and had tried to keep them quiet and busy and still had managed to draw out an idea from the child across from her at the table. She was certain the two boys had not listened to one bit of the story of Jesus' teaching which she especially wanted them to learn this morning.

Now the others were waiting for her at the doorway. These two stayed to gather up noisily the Bibles they had used to find the verse they were learning: "Even a child is known . . ."

The teacher sighed.

"Mrs. Joy." It was Ronny, standing close beside her. "This morning, well, gosh, Mrs. Joy, I want to be good, I really do, but sometimes I, I just feel so—so bubbly inside!" His face was earnest, his eyes wide in sincerity.

"Me, too," added his pal. "I want to be like Jesus and do good things, I really do."

Their teacher stood there, amazed, looking at these two faces. Finally she smiled and spoke. "I think you really do, and with God's help you can. Keep trying, boys."

They dashed out of the room, pausing at the door just long enough to say, "Bye now, Mrs. Joy. See you next Sunday."

She brought their words and something of their spirit to her departmental leader, who said, "I wonder just how much more we can ask of these vivacious, alert youngsters. Somehow I think you have touched them deeply with your kindness and consideration. I'm going to think about them this week and about all those ideas of 'goodness' they mentioned in our conversational group before class. I believe they have reached, in their childlike way, a real moment of commitment."

The department leader pondered

Mrs. Carl is Consultant in Christian Education for the Omaha, Nebraska Council of Churches.

and jotted down ideas. The next Sunday she had a new song printed on the song chart. They studied the thoughts and agreed that the song was one they should know. It was a joyous experience. That song reached every boy in the room. Every face was alive with interest and participation, but Ronny and his pal sat on the edge of their seats, giving it their undivided attention. It was of the stuff they admired and their voices sang with conviction.

The song that they sang is printed herewith.

## "Does God grow?"

A THIRD-GRADE GROUP was talking about what children do in churches all around the world. "We learn about God," had just been suggested.

Then Anne asked, "Mrs. Carl, does God grow?"

I parried, "How do you mean, Anne?"

"Well," she hesitated, then in utter sincerity said, "If we are good, does that make God bigger?"

"It's the Annes," thought I, "who make our work a challenge!"

We talked a bit about God's greatness, his power and the wonders of his plans. We seemed to agree that God was great and marvelous and already so big it was hard for us to un-

derstand how wonderfully big. But, we agreed, in order for God's plans to work he needs us to help him. God has given us minds to think with, hearts to love with, and hands to work with. We recalled the film, "The Growth of the Flowers," and our observations of the wonder of plant growth by God's laws. But the planting, cultivation, preparation and distribution of food was the work of people who helped. The thought of babies, and how they were loved and cared for.

"God needs us to help," someone asserted.

"I think God's good grows," Anne's eyes sparkled, "just like a ball! It bounces from me to you and if we help and do good the ball bounces on and on and gets bigger and bigger!" She flung out her arms wide, then giggled.

"Quite a simile," I thought, then noticed the child's relaxed and confident expression. These answers worked out together were sufficient for her needs now.

I thought about plans for the weeks ahead: planting bulbs, watching them grow, sharing them; thinking about babies and how they grow and how we can help. Yes, the conviction that "God needs us" might be a good emphasis for us as we studied the teachings of Jesus.

## I Know I Will Learn

Dorothy Carl

Lelia Rieth

Song rights held by Dorothy Carl





LEAV Kit

I must help my pupils to understand Christ and to see what we must do and be to follow him.

## Larry and Linda Find Christ—Through Me!

by Edward K. Ziegler

**L**ARRY AND LINDA are members of my Sunday school class. Larry comes from one of the best homes in our church. Deeply interested in his welfare, his parents often confer with the church school teachers, buy the best books for him, give him wise and joyous guidance in all his activities, and surround him with all the warm radiance of Christian family life.

Linda is not so fortunate. We have had her in our church school fairly regularly for several years. But her parents are not interested in the church, and Linda shows all the symptoms of spiritual neglect.

As a teacher, I want both of these children to become whole-hearted disciples of Christ, committed to him, following him joyously and loyally as their Savior and Lord. I want them

to become members of the church. Larry will, if my prayers and dreams are fulfilled, "never know the day when he is not a Christian." But I want him to make a clear-cut and decisive commitment of his life to Christ and the church. Linda needs so much that we must not only help her to become a true and loyal Christian, but reach her family, too.

The ultimate test of my teaching will be a growing personal commitment on the part of Larry and Linda—and the rest of my class—to Christ. The most important thing I have to do as a teacher is to bring about experiences of commitment, and get them started in a happy, growing career as members of the church.

### Could I be a hindrance?

Surely as a church school teacher,

all my influence must be on the side of such growth and commitment! But let me honestly look at myself and ask whether any of my attitudes or actions may actually be a hindrance to Larry and Linda, whether I may indeed be driving them away from Christ!

The curriculum materials in our church are excellent. There is no lack of material which makes Jesus and Christian living attractive and desirable. But what about the things they see in me as I teach and as I behave outside of the classroom, when they watch me? Do these support the teachings in the materials?

Sometimes preparation seems a burden. There have been so many other things to do, so many places to go, that I come to church school poorly prepared. Then I stumble, am unsure of what to do next, am unable to answer their questions. Sometimes

Dr. Ziegler is Director of Evangelism for the General Brotherhood Board, Church of the Brethren, Elgin, Illinois.



I am just lazy. And then? I suspect that Larry's bright eyes see beyond my unsureness and poor preparation, and he thinks, "This business isn't very important to Mr. Ziegler after all."

Sometimes I get so wrapped up in the mechanics of my teaching task—the workbooks, the records and all the other activities, that I doubt whether I have kept my main goals clearly in mind. Maybe in the dust I stir up with all my activity, it becomes difficult for the children to discern Christ.

One of the gravest dangers I see is that I may stand in the way of the children as they seek to see Jesus. When I talk too much without really listening to their questions and their observations; when I talk over their heads; when I am fretful or peevish and start to scold—God forgive me, I fear I stand in their way.

There are times when I am glad the children can not see me; for I often fail to live up to the Christian ideal of kindness, brotherliness, complete truthfulness and honesty which I try to teach to them. When I act with belligerence, and when I give even tacit assent to a war system and economy, I believe the children can sense the variance between my attitudes and conduct, and the Gospel I seek to commend to them.

### **But I can help!**

Being a church school teacher provides one of the richest and finest opportunities for the true, wholesome, and thoroughgoing evangelization of children. I am determined that not only the curricular materials I use, but my life, my attitudes, my teaching skills, my conversation, and my prayer, shall contribute to the winning of Larry and Linda. This means so confronting them, at their times of readiness, with Christ and his Gospel that they will be led to commit their whole lives to him in confident faith, and to live as consecrated and growing members of his church. It is important that I keep this clear in my work as a teacher.

I can best help Larry and Linda and their friends to become true, loyal and growing Christians if I put this matter at the very center of my work as their teacher. It will not happen if I neglect to talk about it, and to lead them gently but clearly toward the experience of commitment. They cannot "ooze" into the

Kingdom of God.

My method of encouraging them to make this commitment of life will not be that of frightening them. It is far more wholesome and Christian to help them to understand Christ and to help them see what we must do and be to follow him. At the same time, I must help each one to see clearly his need of Christ. Larry, with all his Christian home background, does not look notably like an angel. I must help him see that he, too, needs Jesus as Savior and Lord if he is to live the Christian life which his parents so winsomely demonstrate.

When the child comes from a home where the climate is wholly secular, it may take more time, and far more effort and nurture on my part to win the child's commitment and get him started in the Christian life.

One of the most significant and helpful contacts I must make is in the home of the child. In Linda's case, my evangelistic responsibility is to win not only Linda, but her family. To win her alone leaves her in a most difficult situation. That she may be surrounded with proper conditions for Christian growth, I must do all in my power, with the help of other agencies in the church, to win her parents.

Not least will be my prayer for

Larry and Linda and all their young friends. After all, the choice must be theirs, if it is to be a vital experience. But I can keep all the children in my daily prayers, and their families, too. Then I can be sure that my loving concern for their highest good will be fruitful, for by prayer I can help God to release into their lives spiritual forces which can be even more influential than my words or deeds. The Spirit of God can be in their hearts; it can and will move them when I must in reverence stand back. And my prayer for them will open the way for God to use me even more fully in guiding, inspiring, and winning them.

I am glad I am a teacher. I pray that I may be an evangelistic teacher, in the best sense of the term. I would not want any little one to stumble in his steps toward Christ, because of my laziness, incompetence, or unawareness of the deepest spiritual needs of children. If by my teaching, and the life back of my teaching, Larry and Linda, and the rest of my class, can truly find Christ and loyally follow him all their days, I shall be content. When Christ said "Let the children come to me, do not hinder them; for to such belongs the kingdom of God," he meant Larry and Linda. And he said it to me!

## *Johnny's Such a Good Boy!*

**by William Folprecht**

**P**ASTOR, either that boy Johnny Brown leaves our Sunday school or I do!"

The distraught teacher shook her head emphatically. "He's just beyond control, incorrigible, that's all!"

The minister nodded agreeably to the faithful teacher who had served long and loyally. "I know just how you feel," he said softly. "But you're both needed here, you as a teacher and Johnny as a student Sunday

mornings. I don't want either of you to leave."

The teacher looked up from the handkerchief she had been nervously twisting in her lap. "Just what can we do about his—his antics in Sunday school, pastor?"

The preacher arose, walked to his study window and looked out. Then turning to the woman before him he asked quietly: "Have you ever visited him in his home?"

The teacher shook her head. "What good would that do? He's just beyond redemption, that's all!"

Mr. Folprecht is Minister of the Union Street Christian Church of Schenectady, New York.



Smiling, the preacher shook his head, "No, I'm afraid I cannot agree with you. No one is ever beyond redemption, particularly a growing, twelve-year-old boy."

He peered into the eyes of the teacher. "Why not see Johnny Brown just once in his home? Promise me you will, before you resign."

The teacher arose, an incredulous look in her eyes. "You mean, you'd rather have that boy stay and torment some other teacher and let me submit my resignation?" For a moment tears of resentment were in her eyes.

"Not at all. I want you both to stay. That's why I'm asking you to visit in his home. Will you?"

The teacher hesitated. Then something of the challenge of the opportunity seized her. "All right, pastor. I will visit him. But I'm almost convinced it's a hopeless case."

"Good! The quicker you do it the better. This is Thursday and Sunday will be here before you know it. Keep me posted, won't you?"

That evening the teacher called at the Brown home. As she knocked at the door of the home in one of the poorer sections of town her reception was beyond expectations.

As she began to explain to the woman who let her in that she was Johnny's church school teacher, she was interrupted with:

"Isn't that nice! Johnny's such a fine boy!"

This was almost too much for the teacher, whose agility when Johnny cut up on Sunday mornings was the only thing which had preserved her to date. She wanted to remonstrate, and describe some of his pranks, when Mrs. Brown continued:

"Since his father died, Johnny has been a big help to me. He's out now, selling newspapers. He does it every afternoon, and evening. He gets up at 5 a.m. on Sundays, too, to deliver them. Then he rushes home and gets cleaned up for Sunday school."

The mother paused. "Sunday school is the only time he has any fun, he tells me, with school studies, selling papers, running errands for me, and with my being sick. He's such a good boy!"

The teacher was silent. This was not what she had expected. She continued her visit and learned more about the boy.

That next Sunday morning when Johnny came into class the teacher



McPherson from Monkmeier

Visits in the home will make you a more understanding teacher and your students more cooperative, interested, and better behaved.

smiled at him, and he smiled back, glad she had shown enough interest in him to visit his home. From that time on, his pranks were of shorter duration and more sporadic. Soon he was one of the most cooperative students of the class.

A short time later, this teen-age boy joined the church, and helped to bring in others. Today he is an officer in the church and a faithful member of the body of Christ.

This is a true story. It holds a tremendously important lesson for church school teachers: visit the homes of your pupils, regularly. Find out what they are like at home. It will make you a more sympathetic, understanding teacher and your students more cooperative, interested, and better behaved.

Visiting the homes of Sunday school pupils reaps rewards beyond description. The case of Johnny Brown is not unusual. I've seen it happen again and again. Visiting reveals facts about pupils unknown to the teacher, and turns the boys and girls (in the teacher's eyes) into the real human beings.

"Don't write, 'phone, or telegraph —GO!" is a sure-fire formula for successful salesmanship in the business world. And it holds for church school and church work.

Visiting also leads to the teacher's finding other prospects for the church school and church. Sometimes a younger brother or sister is discovered, who has not been coming. Sometimes a chum is visiting the pupil while the teacher is in the home, and can be led to attend the class. Sometimes there is a need in the home for shoes, clothing, or transportation which prevents attendance at church.

Pupils whose teachers do not send a card saying "We missed you," but drop around to find out why pupils were away, come more faithfully.

In the case of classes for juniors and those older, it helps for a teacher to take with her on her visits one of the class members. This develops fellowship and shows the one visited that others are interested in him.

Let's not forget the words of that preacher of whom we spoke at the beginning of this story, "No one is ever beyond redemption, particularly a growing boy or girl!"



# Can Our Economic System Be Christian?

by Howard Bowen

In the October JOURNAL Mr. Charles P. Taft described the reasons which led to the studies of Ethics and Economic Life undertaken by the Department of the Church and Economic Life of the National Council of Churches. In the article below one of the major contributors to this Study describes in more detail the scope of the volumes reporting it.

ECONOMIC LIFE takes place in a worldly atmosphere of money, machines, profits, and prices. It appears to us as a separate part of human existence in which the appropriate motive is calculating self-interest and the test of value is the dollar. In economic life, ethics often seem out of place—except, of course, for certain “self-evident” rules about respect for property, observance of contract, and abstinence from fraud and coercion. Actually it is a delusion to suppose that ethics touches economics only in these elementary rules of “common honesty.” Economic life is, by its very nature, suffused with ethical problems and implications.

The activity involved in earning and buying is an important part of human experience. It fills most of our waking hours and to it we devote our best energies and talents. It supplies the goods (and bads) which make up our standard of living. It involves us in many of our most rewarding (and most difficult) human relationships. It requires us to compete and to cooperate. Economic activity places heavy responsibilities and burdens upon us. It influences our family life, our religious observances, and our cultural attainments. It partially determines our sense of peace and security (or fear and uncertainty). It provides us with opportunities for creative satisfactions (or monotonous drudgery). Altogether, economic activity places an indelible stamp upon human personality and upon the quality of human life.

Any activity which occupies so large and so significant a part of our existence and which touches our lives at so many points has profound ethical significance far beyond the conventionalized rules of “common honesty”—important though these be. Economic activity must be considered in terms of the ultimate meaning of life itself. The basic ethical question it presents is this: how many economic activities and institutions contribute to the achievement of the ultimate values of human existence?

When we judge the economic system or its parts, when we consider proposals for changes in economic institutions, or when we face economic decisions as individuals, the final criteria must be those ultimate values which embody the meaning of human life. One of the urgent needs of the modern world is to recognize that the great moral principles which express our highest aspirations are as relevant to economic life as to any other area of human experience. That is why economic life is properly and necessarily of concern to the Christian church, and that is why the Federal Council of Churches<sup>1</sup> sponsored the studies of Ethics and Economic Life.

When this study was projected in 1949, the first problem was to select a few from among the many possible lines of investigation that might fall within the broad area of “Ethics and Economic Life.” After wide consultation, this was done and a team of scholars representing many disciplines was recruited. The results of their labor are being reported in a series of six books, four of which have already been published. The other two will be out shortly. (All are published by Harper & Brothers, New York.)

The first volume, *Goals of Economic Life*, edited by A. Dudley Ward, presents the thinking of a group of distinguished scholars who joined forces to consider the basic values which are—or ought to be—sought through economic activity. These scholars were drawn from many

fields but all were concerned with the study of man. Among the fields represented were: economics, philosophy, psychology, anthropology, biology, government, and law. Each approached the problem from the vantage point of his own discipline and his own experience. But they all exchanged views and submitted their ideas to mutual criticism. The result of their work is a challenging volume filled with insights regarding the application of moral principles to economic affairs.

Several of the essays deal with the basic problem of the nature of man and of the values which flow from this nature. These essays are of outstanding interest. The problem is approached separately from the points of view of biology, anthropology, psychology, philosophy, and theology. Yet the result is a remarkably unified and consistent interpretation of the nature of man. Other sections of the book deal with *goals* from the points of view of economics and government.

The second volume, *The Organizational Revolution* was written by Professor Kenneth E. Boulding, a University of Michigan economist. This book is concerned with the role in our society of great organized groups such as labor unions, farm organizations, business corporations, cooperatives, trade associations, and the national state.

Professor Boulding traces the historic rise of these groups which have come to occupy so large a place in our economic life. He ascribes their phenomenal growth primarily to improvements in the skills and techniques of organization—specifically to developments in transportation and communication and to innovations in the techniques of “promoting” organized activity.

He finds that the economic effects of organizations have not been strong. In particular, he thinks that organized groups (including labor unions) have not exerted a profound influence on the distribution of income. They may, however, have reduced the flexibility

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<sup>1</sup>Now a part of the National Council of Churches.



It is a common assumption that one does not go into business "for his health." However, in the volume *THE ORGANIZATIONAL REVOLUTION*, Professor Kenneth Boulding says: "The special moral problem of the businessman is precisely HOW to be in business for his health; to make his business something which yields rich and satisfactory relationships and which is itself a creative and satisfying experience, and yet something which can survive in a market economy."

of costs and prices and thus increased the dangers of deflation and the likelihood of inflation. He sees the greatest significance of organized groups in their political and psychological impact—especially in their effects on the distribution of power. Indeed, the ultimate in organization is the totalitarian state which is a kind of monopoly of power. However, Professor Boulding shows that great organizations such as the totalitarian state are subject to inherent weaknesses because of the difficulty of maintaining efficient internal communications.

The primary ethical problem of organizations is that they produce divided loyalties. Their members, while giving loyalty to *their* organization and affection to its members, almost inevitably express hostility to outsiders. In the name of organizations and with motives which they regard as pure and noble, men will behave in one manner toward their fellow members and in quite a different manner toward "others."

The third volume, *Social Responsibilities of the Businessman*, (by the author of this article) considers the obligations which are attendant upon the great power and influence exercised by business leaders in our society. It develops the proposition that this power and influence places upon the businessman moral responsibility to recognize the social implications of his decisions and to consider the social interest—along with his private interest—in arriving at these decisions. This idea is by no means alien to the thinking of businessmen themselves. For a variety of reasons explained in the book, businessmen have become increasingly concerned about the social implications of their vocation, and many of them are actively considering how they may serve society more effectively.

The book concludes, however, on a

note of caution. The problem of identifying and formulating the social responsibilities of businessmen is extremely complex. It is easy to assert that businessmen should assume certain responsibilities. But deeper analysis often shows that there are severe limits to the range and extent of responsibilities which they can reasonably be expected to assume. Careful study, research, and ethical analysis will be required before we shall be able to formulate the social responsibilities of business in a concrete and acceptable form. But even then, it is not likely that problems such as instability, insecurity, and injustice can be solved merely by turning over the responsibility to businessmen. They can contribute by assuming those responsibilities which they can reasonably bear. But part of the job rests with other groups, and part of it rests with government. One of the great needs of our society, therefore, is to achieve cooperative and mutual relationships among groups, and between government and groups, such that urgent social purposes can be effectively defined and carried out. In this, businessmen have an important and constructive role to play—a role that includes both leadership and cooperation.

The fourth volume, *American Income and its Use*, was written by four economists, Elizabeth E. Hoyt, Margaret G. Reid, Joseph L. McConnell, and Janet Hooks. It is concerned with the distribution and use of the goods and services which our richly productive economy affords. Part of the book gives clearly the facts regarding the income of the American people and the distribution of that income among households. This section dispels many common illusions and misconceptions.

Another part of the book raises the moral question of how income ought to be used: Should it be used to pro-

vide an endless round of gadgets, of excitement, of self-indulgence, of novelty for its own sake, of emulation, of self-defeating efforts to surpass one's neighbors, of conformity with senseless conventions, of noise, of superficiality? The answer given to this question is clearly in the negative. Two alternatives are offered. One is to curtail our production and to renounce many of the things which technology makes possible for us. This would seem both an impracticable and undesirable alternative in view of the poverty and scarcity that confronts most of the world's people. The other alternative is to utilize our income in ways that will contribute more fully to our own development as human beings and to the needs of the larger world community of which we are a part and toward which we have responsibilities.

A final section of the book deals with historical changes in the character of the family as they affect the support and security of individuals. It analyzes the limitations of the modern family as a provider of security to its members and suggests the need for social measures to remedy these deficiencies.

The fifth volume, not yet published, will report on studies of problems faced by ordinary people in their daily economic lives. Some of these studies are based on field interviews and some on psychiatric investigations. The questions considered are: What satisfactions and what difficulties do people experience in their daily work? What are their fears and sources of insecurity? Under what conditions do the stresses and strains of economic life contribute to mental disorder?

The sixth volume, also not yet published, will be devoted to an analysis of the implications of the entire study effort. It will review results, discuss implications for international relations, and draw conclusions regarding the obligations of the church toward economic life.

All of the books contain, in addition to the main text by the authors, commentaries or criticisms by leading scholars. Among these commentators are Theodore M. Greene, Reinhold Niebuhr, F. Ernest Johnson, and Walter Muelder. The value of the books is greatly enhanced by this exchange of ideas between author and friendly critic.



# YOURS FOR THE ASKING

Send in your questions—either profound or trivial—on any phase of your Christian education program. Answers will be useful to others as well as to yourself.

## Question: Rhythm Games for the Nursery

Where can we get games, rhythm materials, for nursery department children in the church school? What is the best type—finger or body?

—Mrs. H. L. McMartin,  
Everett, Washington

## Answer

Nursery children enjoy and benefit from rhythms which involve the entire body, but finger rhythms also have a place, provided they are very simple and encourage free movement without strain.

The nursery class teacher does well to use the natural rhythms of the child, following them with the rhythm of her vocal or piano accompaniment rather than urging the child to try to follow her rhythm. For example, a teacher says to a child who is jumping up and down, "I can play some music for your jumping." Or she sings to a simple tune, in rhythm with his jumping, "Bobby jumps! Up and down! Bobby jumps!" Other children may or may not join in.

There are times in the nursery class when a small group, without pressure on any individual, may enter into a very simple singing game—as "This is the way we drink our milk." (Tune *Mulberry Bush*) The children themselves can think of some of the activities to be played.

Guidance in the use of rhythms with nursery children may be found in: *The Nursery School*, by Catherine Reed; W. B. Saunders Co., and *Foundations for Security*, by Elizabeth Campbell; Pilgrim Press.

Rhythms and songs may be found in *Songs for the Nursery School*, McCartney, Willis Music Co., Cincinnati, and *New Singing Time* by Satis Coleman, John Day Co., New York, and in denominational guidance materials for nursery class teachers.

—Mary E. Venable, Associate  
Director of Children's Work,  
National Council of Churches.

## The Idea of the Month

### A Lab. School in Our Town

LABORATORY SCHOOLS are usually reserved for summer conference situations or large cities where there is a sponsoring Council of Churches. Our city of Brownsville, at the southern tip of Texas and next door to Mexico, with 36,000 population, had a short but successful laboratory school that enabled almost all of the teaching staff of each cooperating church to participate. Three Methodist, two Disciples churches and one Presbyterian church shared in this enterprise.

Plans began nine months ahead of time. Rev. A. J. Russell of the Central Christian Church served as director of the school. The First Presbyterian Church, where I work, was selected as host church. We secured Miss Florence Carmichael, formerly National Director of Children's Work for the Disciples of Christ, as Supervisor. Competent teachers for the age groups were found living within a radius of 350 miles of Brownsville.

There were classes for kindergarten, primary, junior and junior high teachers and a separate class for parents which was carried on during the actual laboratory sessions.

In the fall a questionnaire was sent to the parents of our church to see how many children we could expect for the demonstration classes which would be held from 6:45 to 7:45 Monday through Thursday of one week. Since many of our teachers worked we could not have daytime sessions. The following time schedule was agreed upon:

#### SUNDAY

4:00 Orientation meeting for student teachers  
5:15 Supper  
6:00 Departmental meetings  
7:30 Combined evening service at First Presbyterian Church

#### MONDAY THROUGH THURSDAY

6:30 Arrival of student teachers  
6:45 Laboratory period  
7:45 Evaluation period  
8:15 Coffee around the book display  
8:30 Leadership training session  
9:10 Closing worship by departments  
9:15 Close of school

Enrollment began a month before the school began with a mimeographed letter to parents explaining



Brownsville Herald

Faculty of the laboratory school. Miss Meserve is third from the left and Miss Carmichael at extreme right.



the purpose and schedule of the school. In addition to the children in our school we enrolled children of the student teachers.

On the day before the school started the faculty had supper together and Miss Carmichael told us that the school was accredited by the Division of Christian Education of the National Council of Churches.

On Sunday afternoon forty student teachers arrived for the orientation period and the program for the evening went off well. On Monday evening the children were just as eager as the teachers. It was evident that they had been well prepared. "Night school," as they called it, was an adventure.

During the evening sessions kindergarten children played with the blocks and animals, set the tea table, cooked on the stove, washed dishes, hung up clothes and delivered milk. Primaries planted seeds for their springtime unit. Juniors enjoyed colored slides of Palestine. Junior highs wrote a newspaper about Polycarp, broadcasted from the arena, and made Christian symbols.

The faculty met at lunch each day, and also for brief planning after the evening sessions. Thursday noon we evaluated the school. Some felt the kindergarten should have met in the morning, but many of our children attend private kindergartens and the majority of our parents approved of the early evening idea. We were overcrowded, but that made it like a normal Sunday morning situation.

Some churches used the closely graded system and some the cycle graded, which called for adaptations in curriculum. Several faculty members wished for more time with the student teachers.

The ideas gained at "Lab. School" are taking root. In our own church, the Religious Education Committee has approved the construction of the housekeeping equipment introduced in the kindergarten. Primaries now have an interest center and the juniors have rearranged their room. Workers' Conferences urge the use of methods learned at School. Even our mission Sunday school is becoming better organized because of Lab. School methods.

We have not had to come down from the mountain top to our own particular situations. We wrestled with our particular problems at the

school. Children and teachers grew together and will continue to grow because theory and practice walked hand and hand in the Brownsville

Cooperative Laboratory School.

Helen Meserve,  
*Director of Religious Education,  
First Presbyterian Church,  
Brownsville, Texas.*

# Organizing to Use Extra Time

Articles on the use of more Sunday morning time for Christian education appeared in the November and December 1952 and the March and July-

August 1953 issues of the JOURNAL. Other experiments are described below.

## Two Plans for Extended Sessions

by Elizabeth W. Gale\*

### Church Number One

This church of 2000 members is located in a midwest industrial city.

At 9:30 a.m. the church service begins with children four years of age and older, young people and adults in attendance. The children three years of age and under are taken by their parents to the nursery rooms where they remain until 12:00 o'clock. Kindergarten children meet in their department room but come promptly to the sanctuary together during the prelude. Primary and junior children go directly to the sanctuary, to the special sections assigned them. All the children remain in the sanctuary for a brief part of the service, which includes a children's message from the minister. During the children's recessional hymn they go to their department rooms where their program continues without interruption until twelve o'clock. This gives them about two and a fourth hours in the department. In some churches which follow this plan, the families come into the church and sit together until the children's recessional. This strengthens the family tie and encourages the whole family to come to church together.

In churches which insist on having the children in the sanctuary every Sunday, I think this plan of having them go to the first part of the service the best one, for it does not make an unrelated break in the middle of the church school session each Sunday. Personally, I do not believe that it is

\*Hartford, Connecticut

best to have the children in the sanctuary with the adults every Sunday and, therefore, I prefer the plan of church number two.

### Church Number Two

This church is located in a residential suburb in New England. It has a membership of about 550. Here church school begins at 9:45 a.m. with classes for every age from birth through adulthood. At 10:45, the classes from junior high up are dismissed and these groups proceed to the sanctuary for worship. The children's departments remain in their own rooms and continue without interruption until twelve o'clock when church is over, thus giving two and a fourth hours for the department program of worship, study, fellowship and activity.

An important part of the total plan in this church is the Family Sunday which occurs once a month, when all departments from kindergarten up attend the service in the sanctuary. The junior choir sings, the minister tries to use scripture familiar to the children in his call to worship. The primary and junior children have become familiar with the processional hymn in their own departments during the preceding weeks so that they can participate in the service. This service takes the place of their department worship on this Sunday. The children are recognized in some way by the minister with a story or special prayer. On this Sunday the children take their offering to the service and place it on the offering plates passed by the ushers. This gives the children a larger vision of the importance of their offering and



of their part in the church family. During the hymn before the sermon, the children return to their classrooms to conclude the program begun at 9:45. The juniors remain throughout the church service on this Sunday.

I believe that children need to worship both with the church family and with their own age group, and my experience with the plan of church number two leads me to feel that both types of worship are possible and valuable. It has seemed to me that we Protestants have not been doing a good job of training people in worship and that, therefore, this is

a matter of real importance. When children attend all or part of an adult service every Sunday they cannot be prepared adequately for it. Since without preparation it has little or no meaning for them, they are actually receiving very poor training in worship. In contrast to this, the above plan makes church attendance for children meaningful because they are prepared for it. Each of these two plans provides more than twice the conventional hour of time for Christian education and makes possible a rich program. The time is there. We need it. Let's use it.

## Stories During the Sermon Time

by Faith C. Callahan\*

**I**N OUR CHURCH we have not been able to work out an extended session for the church school above the kindergarten department. There is only one service of worship each week, and the teachers do not wish to miss their only chance of worship in the church. However, we have been able to find people who are willing occasionally to read stories to the primary children during the time of the sermon.

During the singing of the hymn just before the sermon, the children in the first three grades are dismissed from the church to follow the story-reader to another room. Here they sit in a circle and are treated to stories read aloud. These are not just any stories. The material is provided and the readers are never allowed to bring "that book of Bible stories I have up-stairs somewhere."

The stories used follow a continuing theme, usually the world friendship stories supplied in texts approved by the Mission Board and the Women's Society. Children who used to hear one mission story a month in their church school department are now having two hours of this fascinating material every month.

The story reader sometimes ends with the first part of a story from that day's church school paper. As there is not time to finish the story aloud, the children follow it up when they are at home, later.

\*Olympia, Washington.

The mechanics of organizing a story period are simple. The leader is appointed by the Children's Division Superintendent, and she provides the material and selects the readers. She has found that mothers, business women, former teachers and college students who are not willing to accept a regular church school position are glad to give this less frequent service. They need little preparation and they find the children relaxed and eager to listen to the story reading when the time comes.

We do not encourage the use of creative projects during this period because there is a different leader each week. They are not as well trained as our regular teachers. We could not always trust them to plan constructive activities, but they can all read the prescribed material, and they all like children.

We do not invite the younger brothers and sisters to this group, but instead insist that they remain with other kindergarten children in activities suited to their age. They are too young to appreciate the eight-year-old's stories, though sometimes the parents of five-year-olds feel their children should be an exception.

We believe that our plan gives the children the benefits of participation with their parents in part of the church service of worship and also that they learn much about the worldwide church from the stories they hear.

## How to Use This Issue of the Journal

**Sunday and weekday teachers** alike will enjoy and learn from the two story-articles, one on creative teaching, page 8, and one on visiting in the home, page 10. Dr. Ziegler's personal essay, "Larry and Linda Find Christ—Through Me," page 9, will furnish more food for thought as to how teachers help or hinder children in reaching a commitment to Christ. Dr. Trever's interpretation of Hosea 11:1-9 is sure to be enriching, either for personal or for public worship.

**The men's and women's organizations**, as well as the **adult classes**, will find grist for stimulating discussions in Professor Bowen's article, page 12, the article on older adults, page 21, and Mrs. Jacobs' on handicapped persons, page 4.

**Pastors, superintendents, and boards of education** should especially consider the plans for extended sessions, pages 15 and 16, and the description of a local laboratory school, page 14. After reading Mrs. Braun's article, page 21, they may want to do something about meeting the fellowship needs of older adults.

You may wish to copy Mrs. Foster's book list, page 23, and give out to your **parents and teachers**. This is permissible, with a footnote indicating the JOURNAL as the source.

**Youth leaders** will find real inspiration in Clarice Bowman's article on page 6, and help from the description of audio-visuals, page 48.

## Special Bible Issue Still Available

A limited quantity of copies of the popular October 1952 special issue on "Teaching the Bible Effectively" is now on hand. This is helpful to your teachers of all age groups. The low price of 15c each, 10 for \$1.00 will make it easy to provide individual copies for all. Please send cash with orders to the Journal office, 79 E. Adams St., Chicago 3, Illinois.



# How We Use the Bible

by Ralph D. Heim

**W**HEN Mary gets home from church school and father or mother asks her what she learned about the Bible, she is likely to mention some part of the Sermon on the Mount. Chapters five, six, and seven of Matthew are used more often than any whole book of the Bible except the Gospel in which they appear. If the average Christian meets as many as three passages of Scripture each week he probably meets the Sermon about once a month.

We know these facts and many others about our ways of using the Bible because of a seven-year study on *The Bible in the Literature for Christian Education*. The first step in the study was to assemble a comprehensive sampling of lesson books and other educational materials used in the United States, Canada, and Great Britain. Next, all references to the Bible in that literature were recorded—50,000 of them. Then these were classified and interpreted. The findings enable us to know how we use the Bible.

## Old Testament references

Exodus is the Old Testament book most frequently mentioned in the literature examined; in fact it is the second among all books of the Bible. It takes that high place largely because it contains the seventeen-verse passage in which we have the Ten Commandments. One of these, "Remember the Sabbath day to keep it holy," is the Old Testament reference most frequently used in Christian education according to this survey.

The creation (Genesis 1:1 to 2:4a) is the most popular passage in Genesis, though the stories of Joseph, such as his making himself known to his brothers at Pharaoh's court, rank high. The favorite psalm, as everyone would guess, is the twenty-third. Yet it is not used as much as the story of Ruth (1:1-22) and no more than

the birth of Moses. The next psalms in order of frequency of use are the first, twenty-fourth, and ninety-sixth.

One of the lamentable disclosures of the study is our tragic neglect of the great prophetic writings. Although Isaiah is fourth among Old Testament books it is only ninth among the sixty-six books of the Bible, and Jeremiah is only twentieth. Books like Joshua and Judges are used more often than Amos. The only passage from a minor prophet to be used as often as once in a thousand references is Micah 6:6-8, "with what shall I come before the Lord . . ."

First Kings is a much-used book because it relates the deeds of Solomon. The big passage is his dream of choosing wisdom. Because First Samuel and Second Samuel tell the story of David they are popular, particularly their passages about David and Jonathan.

The high place of the Old Testament books of history and law (Gen-

esis through Esther) is significant. Thirty per cent of all the biblical materials used come from this section—more than from the Gospels. Incidentally, some will see here a major point at which educational gains can be made, namely, by replacing a considerable amount of these materials with others from the prophets and the New Testament.

Another phase of this study was the gathering of data on the age group placement of the various biblical materials. The findings are somewhat startling. Most writers on children's work hold that the New Testament should be stressed with children, especially the very young. In practice, the Old Testament holds first place, especially with preschool children!

## New Testament references

The most widely used of all biblical passages is Matthew 6:25-34, Christ's teaching about God's care for "the birds of the air" and his plea for faith in the Father's providence. It includes the favorite of all verses, "But seek first his kingdom and his righteousness, and all these things shall be yours as well."

Extensive use of the Sermon on the Mount makes Matthew's Gospel the topmost teaching book of the Bible. Exodus comes next; then the Acts and Luke's Gospel. Since these latter two books together are being used



E. G. Hoff

The senior subcommittee of the Committee on the Graded Series—one of the lesson committees of the National Council of Churches—gives careful attention to the selection of appropriate Bible passages.

Dr. Heim is Professor of Christian Education and English Bible at the Lutheran Theological Seminary, Gettysburg, Pennsylvania. He supervised the study reported here.



The Committee on the Uniform Series selects Scripture passages for all groups, primary and above, these being varied for the different age groups but within the same general subject area for each Sunday.



E. G. Hoff

even more than Matthew, the writings of Luke the physician are used more than any other in Christian education.

The Gospels of Mark and John come next in order although Genesis and Psalms are cited more frequently. While the Gospels are used somewhat less than the Old Testament books of history and law, they constitute about sixty per cent of the New Testament usage.

After the Sermon on the Mount, the materials of the "passion history" appear most frequently. Of each seventeen biblical references, at least one refers to these events. Resurrection and post-resurrection narratives are used one-third as much.

Passages on the birth and childhood of Jesus are popular, of course. Among the most frequently used are the stories of the birth itself, the song of the angels, and the coming of the shepherds and wise men. For children of preschool age, the birth of Jesus according to Luke 2:1-7 is given the highest rating of any passage in any age group.

The miracles and parables taken together are not used as often as the Sermon on the Mount, and neither miracles nor parables as frequently as the Ten Commandments. Miracles are given higher frequencies than parables. The favorite miracle is the feeding of the five thousand; it is followed in order by the healing of Simon Peter's mother-in-law, Christ's walking on the sea, and the man with

a withered hand. The three parables used most are the good Samaritan, the soils, and the prodigal son.

The Acts, second most popular New Testament book, ranks third among all books of the Bible. The three leading passages are Lydia's conversion, the events of Pentecost, and Paul's shipwreck. All the New Testament epistles and the Revelation together are used only a little more than the single book of Matthew. Romans is the favorite in this part of the Bible.

For all these New Testament materials, as in the case of the Old Testament references, there was an unexpected finding: relatively little recognition is given to the graded principle in biblical usage. There are notable exceptions in certain curricular series; yet the figures "across the board" are strikingly uniform for all age groups.

#### Comments on the findings

Some of the findings of this study give us reason to be encouraged. If there had been a similar study a quarter of a century ago, we could likely see evidences of progress. More important, though, the findings throw light on steps to be taken for more effective use of the Bible.

In drawing upon these findings for the improvement of church school curriculum, it should be noted that the statistics do not provide an index for the way in which the Bible is used in any one series or for any particular age group within a specific series. It

is important to take into account this limitation of the study. For example, the use of the Bible in some church school series is more carefully graded than in others.

It might be interesting for a local church to compare its denominational series with the broad and generalized statistics indicated in the study, to see to what extent these data apply and to what extent its denominational series provides a more vital and educationally valid approach than the overall picture given here.

As we look at curriculum materials, we may ask concerning them: Is the Bible a means of power utilized directly in the present experience of the pupils? Even more important, is the Bible being handled chiefly as a body of facts to be memorized, as early in life as possible, and then "applied" if and when needed? Does the educational approach include provision for biblical knowledge and appreciation, but in such a way that the Bible is to become increasingly meaningful through the years?

The study described in this article should help us to be aware of what is being done in regard to the Bible in a broad range of church school literature, both denominational and non-denominational; it should encourage editors, writers, and teachers to make some comparative evaluation of the series with which they are directly concerned; and it should deepen concern for the most effective uses of the Bible throughout all the



processes of Christian education.

The facts revealed by this study underline the importance of great care on the part of any church in the

selection of its religious education materials. To be sure, the way of the teacher with the class is the most significant factor in any educational en-

terprise, materials being only aids. Still, printed materials are important. It does make a difference what material is used.

# Fifty Years of Leadership

## A Tribute to the Religious Education Association

by Erwin L. Shaver

**T**HIS YEAR the Religious Education Association is observing its Golden Anniversary. The celebration will come to a climax in the national Convention at Pittsburgh, November 8-10, the news story of which appeared in the October issue of the *International Journal*. The Religious Education Association, however, is vastly more than a convention, historic and momentous though this year's meeting is to be. I have been invited to pay tribute to this organization, on behalf of the *Journal* and its readers, for its many achievements and contributions to the religious education movement.

### The fellowship of the R.E.A. is unique

The R.E.A. is a fellowship of persons of the United States and Canada who are concerned with improving and extending religious education. Its objectives are: "(1) to inspire the religious forces of our country with the educational ideal; (2) to inspire the educational forces with the religious ideal; (3) to keep before the public the ideal of religious education and the sense of its need and value."

The members join as individuals and not as representatives of any particular religious group or agency. This has been one of the strong points of the Association. Personally enriched by its manifold contributions, they have been spurred on to higher aims and greater zeal for improvements through the educational agencies with which they work.

Dr. Shaver is Executive Director of Week-day Religious Education, Division of Christian Education, National Council of Churches, Chicago, Illinois.

This type of fellowship has made it possible for the R.E.A. to pioneer in almost every phase of the modern religious education movement since its beginning. Freed from commitments which might bind their official respective groups, members have had opportunity to express their personal convictions regarding the problems and progress of the movement. The Association has concerned itself with broad policies and new developments rather than with routine procedures of established programs. It has welcomed the discussion and evaluation of frontier experiments, leaving their adoption or rejection to the judgment of its members in their official organizations.

The multi-faith membership of the Association is unique in the religious education world. Since 1923 it has been the avowed policy of the R.E.A. to help Catholic, Jewish, Orthodox, Protestant and other religious leaders think together about the religious education of all the children in the neighboring countries of Canada and the United States. Both liberals and conservatives in religion, and in education as well, are found in its membership, and their often opposing points of view find free expression in its meetings and its publications.

Its method of operation has made the Association a central clearing house for ideas and research. Into its conventions, its local chapter meetings, and its magazine, *Religious Education*, are brought the thinking, and the reports of investigations and developments in the field. No faith, denomination, or other organization alone has such a pool of knowledge of what's happening in the field at large.

In large degree the R.E.A. fellowship has been made up of scholarly persons, some of them professors in colleges and seminaries and others working in the practical organizational field. While the Association is not entirely professional in its make-up, its policies and methods of work have been characterized by a strong emphasis upon scholarship. The result has been a hearty respect for its deliberations and expressions, within the Association itself, in the wider religious education field, in the general education field, and in still wider areas of life and learning.

In its earlier years the Association became the rallying center for a number of professional groups. Among these were college and seminary teachers of Bible and religion, faculty members of newly established departments and schools of religious education, local church directors of religious education, and university pastors. Some of these held their annual meetings in connection with the Association's convention. All of them found in the atmosphere of the inclusive body a kindred fellowship and the movement for religious education profited by the mutual "give and take."

As is natural, the impetus of the growing religious education movement in which the Association had a large part, led to the forming of denominational and interdenominational professional groups which tended to take the place of those fellowships clustering about the R.E.A. After the formation of the International Council of Religious Education these groups gathered around it, and its successor, the Division of Christian Education of the National Council of



Churches, as Associated Sections.

In the more recent years there has been a considerable development of local R.E.A. chapters, the membership of which is informal and draws in many persons not members of the Association but sympathetic with its purposes. These local chapters are again evidence of the Association's success in making its spirit and influence felt locally as well as nationally. These chapters, as yet somewhat unstable in their organization, bid fair to become key leadership groups in the expansion and improvement of religious education in local communities, and in implementing there the multi-faith spirit of the national organization.

### **The R.E.A. has stimulated advance movements**

The R.E.A. has not been an "action" organization, for neither has that been its purpose nor has it been practicable in view of its multi-faith character. But it has been a powerful indirect stimulator of advance movements.

One of the prime objectives of its founding in 1903 was to urge the application of the best biblical scholarship of the colleges and the theological seminaries to the teaching of religion in home, church, and school. The founders had a strong conviction that there had too long been a gap between the findings of the scholars and the actual teaching in the church school and home. Spurred on by the discussions, the inspirational fellowship, and the publications of the Association, its first generation of members brought about, through the agencies with which they worked, a considerable transformation in biblical teaching.

Another need was for lesson materials based on sound biblical scholarship and suited to the age-group potentialities of the growing child. The graded lesson movement owes much to the "behind the scenes" stimulation of the R.E.A. Other emphases related to the application of modern child psychology to the teaching of religion were also brought to the fore by the leaders in the Association.

Although not a research agency the Association has been a prime mover in a number of significant research projects. One of the first of

these was an extensive survey of the rapidly expanding movement for weekday religious education. This survey, financed by the Institute of Social and Religious Research and conducted by the writer of this article in 1921-22, furnished the grist for an intensive discussion at the R.E.A. convention of the latter year. The findings of the convention with respect to the possibilities and problems of the new movement have played a large part in setting high standards for it.

A second highly significant research study, also stimulated by the Association and its key leaders, was "The Character Education Inquiry" conducted by Hugh Hartshorne and Mark May and financially supported by the previously mentioned Institute. This was the first real attempt to measure scientifically the effectiveness of the various methods of "teaching character" (specifically, honesty) employed by the several character building agencies. Its discoveries were most revealing, though somewhat upsetting, and have resulted in much searching re-appraisal of our traditional methods of religious education.

At the present time the Association is taking the lead in urging discussion and research in the area of religion in its relation to public education, as will be seen in the program of the present convention and in the various issues of *Religious Education* the past half-dozen years.

This pioneering spirit of the Association, however, has not been limited to the initiation of new projects. It has also been expressed in pushing forward the frontiers of on-going movements. The status and adequacy of the programs in all institutions for religious training have been under constant review. The trends in the programs in churches and synagogues and in the family have been repeatedly reported and evaluated, both in the magazine and in national and chapter meetings. The contributions of the counseling and group dynamics movements to religious education have been assessed. New developments in curriculum materials and the significance of the new *Revised Standard Version Bible* have been praised. Jewish, Roman Catholic, and Protestant religious education agencies have been steadily prodded to raise the level of their programs

both quantitatively and qualitatively.

The official publication of the Association, *Religious Education*, has been an outlet for the creative thinking of its members and other leaders. It has sometimes published special research studies and has had many symposia, with articles representing varied points of view. In cooperation with the Research Department of the National Council of Churches it has published annual *Abstracts of Doctoral Dissertations in Religious Education*. Its book reviews are honest, scholarly and constructive.

### **A challenge awaits the R.E.A.**

As the Religious Education Association begins its next fifty years it is faced with many challenges. One call, however, would seem to stand out as foremost: the challenge to do the most effective job possible in organizing local chapters in all urban centers across America and Canada.

Unless and until the major religious groups—Catholic, Jewish, Protestant, and others—work together in local areas as they have begun to do in the Association nationally, to develop a *total* approach to the religious education needs of all the community's children, these needs will obviously not be met. This means that the practical workers as well as the scholars of all faiths must join hands in working at the task.

Local R.E.A. chapters can demonstrate how a multi-faith cooperative approach is possible. Out of these demonstrations will come tested methods of study and planning for reaching the goal of an adequate religious education program for every community and "for all children faith in God." No other agency is so well fitted to do this job as the R.E.A. May it rise to this challenging opportunity!

A second call is directed to the readers of the *International Journal*. They need the R.E.A. and the R.E.A. needs them. If at all possible they should attend the Pittsburgh Convention. Even if that is impossible, they should become members of this pioneering fellowship.<sup>1</sup> In this way they may share, both in undergirding the movement and in the many benefits which the Association has to give them.

<sup>1</sup>The national office of the R.E.A. is at 545 West 111th St., New York 25, N. Y.



# Older Adults Need Fellowship

**Is your church offering opportunities for fellowship to its large group of older adults?**

by Viola K. Braun

**A**N OLD MAN was hanging on tightly, a bit desperately, a bit defiantly, to a strap on a jostling, jerking, and very crowded bus. Everyone was bent on business; for no one rides the buses unless he has a reason—at least not on these stretches of the busy city streets. But someone near me noticed the man. I heard, "Look at that old codger," said half in amusement, half in pity. The old man did not hear; at least he gave no evidence of hearing.

Finally he got a seat next to me. "Can I help you find your street?" Gratefully he turned to me—not because he wanted help, but because here was an opening wedge; now he could talk. He needed to unburden himself. No, he was not going anywhere, not anywhere special. He was just going out for a ride. He had to get away from "home." Don't misunderstand. He wanted me to know that his daughter-in-law was good; she had been willing to take him in. But he was always under foot. He owed it to her to give her a rest. She was not used to having an old man around.

Things had been different before his wife died. He described eagerly that picture of a happy home with a devoted spouse. True, it had been a bit difficult to find himself after he had to retire, but he had weathered that storm. There wasn't much money, but there was enough. He could putter around the house and work in the garden. But now—

Here was a picture of dejection—loneliness, boredom, loss of status, adjustment to new living arrangements, too much leisure time, a fear of infirmities of old age and of becoming increasingly a burden to those on whom he must be dependent. Was

this a picture of the person of whom the writer of Proverbs says: "The hoary head is a crown of glory?" No, rather this: "A broken spirit drieth the bones."

No place to go—nothing to do! Yet, looking out of the bus window within the space of a few miles one could see a dozen churches of different denominations. They would all open their doors on a Sunday morning with a great big, "Welcome all, young and old. Come here for spiritual sustenance and refreshment of soul." Some of them opened their doors for teen-agers on a weekday evening, or for children after school. The facilities were there. And churches are aware of the fact that they must minister to the whole person, the spiritual, the mental—yes, and also the physical and the social, interests.

Why, then, do not more of them feel their responsibility to this large segment of their constituency? There are more people today over sixty-five than there are preschool children. By the end of the century, claims the *American Journal of Public Health*, there will be almost as many of these oldsters as there will be public school children.

Unlike our children, who have an increasing amount of extracurricular interests and whose days are filled with school and club affairs, these older adults have time on their hands and are eager and willing to make the best use of their leisure hours. They crave fellowship. Who can give them this feeling of belonging, this sense of being of use, this assurance that the individual is important in the sight of God and man, to be respected and loved, even though he is old and a bit worn?

A questionnaire sent out to local churches by the St. Louis Church Federation revealed a surprising lack of consciousness of the need for fellowship felt by older adults. Then, too, few churches think of recreation

as being within the scope of their programs.

Ten churches reported fellowship groups for those above sixty-five. A visit to some of these clubs proved a rewarding experience. There were no two alike, yet all of them contributed much to the community and were definitely worth while. This desire to minister to the community, to be tolerant and friendly and to welcome people of all faiths to these clubs, posed a real problem. For, out of deference to the feelings of non-Protestants, no Bible study or worship services could be held. Some members, and leaders too, feel that this is a real lack, for the devotional life of a group is an integral part of the fellowship. Any program fostered by a church should be a well-rounded one, with body, mind, and soul given due consideration.

The Albert Einstein Club, a group sponsored by the Jewish Community agencies, developed a real feeling of comradeship among its members. There was good-natured bantering and outspoken criticism of policies; there was genuine interest expressed in joys and sorrows which came to the families of those present. After tea, they joined in some lively folk games, the leader being aged seventy-five.

Union Avenue Christian Church reported an increase of attendance after the name was changed from Three-Score-Ten Club to Afternoon Club. The favorite pastime of its members is tours to the art museum, special exhibits, Shaw's Garden, etc. Women of the congregation offer their services as chauffeurs one afternoon a month.

Second Presbyterian, another upper-middle-class group, says its members like book reviews. They enjoy the leadership of two young women volunteers, one a trained occupational therapist, the other the wife of a doctor who became interested in this group through his studies of geriatrics at Washington University. Part

Mrs. Theodore C. Braun, a religious education leader in the Evangelical and Reformed Church, lives in Webster Groves, Missouri.



of their fellowship activities consists of service projects for hospitals and mission fields.

Grace Hill Center (Episcopalian) has a weekly luncheon served at cost by women of the church for those in the community who are on old age pension. The men and women get a great thrill out of dressing up in their Sunday best and going out to lunch. For them it is the social event of the week, to be looked forward to with keen anticipation for six days.

Kingdom House (Methodist) has a party once a month. On other Tuesdays, members of the Golden Age Club come together for informal fellowship, games, conversation, knitting bees, or to work in the craft or woodwork shop. Flinch and checkers are popular. The XYZ Club, I learned, did not mean that its members were at the end of the rope—oh, no. Those letters stand for Xtra Years of Zest.

The Salvation Army has pioneered in older adult fellowship groups for many years and has recently developed a good camp program for those who are on relief. The thrills and benefits received from a week or two spent at Bourbon, in the Ozark foot-

hills, are far reaching. The experience of the old lady who hesitated going because of her arthritis and who by week's-end suddenly realized that she had forgotten that she was thus afflicted, is typical of many cases.

Pilgrim Congregational Church has a Fireside Club which meets two Sunday evenings each month, with occasional gatherings during the week. It is for single men and women over thirty. A normal proportion of the members are over sixty-five. This has the advantage of giving single older people opportunities for fellowship with middle-aged and younger adults rather than in segregated activities. The program includes social, educational and recreational activities, Sunday evening supper, and sometimes a vesper worship service. People come from all over the urban area, from many religious backgrounds, or none. The group has brought new interest in life to hundreds of persons.

In all of these groups the casual visitor cannot help but note the joyous spirit of the group, the healthy laughter, the youthful jesting, the aliveness and alertness of the old people. True, the writer of Proverbs was

right when he said, "A broken spirit drieth the bones." But in the very same verse he says, "A merry heart doeth good like medicine." Our doctors tell us that half the ills of older people are mental, a result of fear and loneliness and a feeling of insecurity. The church can go a far way in helping older people by giving them a faith which casts out fear, but also by giving them a merry heart which prevents and cures illness.

At the International Conference on the Church and Older Persons, held at Lake Geneva this summer, one group, under the leadership of Catherine Wahlstrom, of the National Council of Churches, gave some good advice to the church which plans to organize group activities for older people in the local church:

1. Know the members of the group—their interests, hobbies, background.
2. Let the group elect its own officers and plan its own programs. "From the initial creative stages, the program must involve the older people in the planning. It cannot be done for them; it must be done with them."<sup>1</sup>

3. Keep the program flexible and change as interests change.

4. Use community resources.

5. Program must be centered around persons, not activities.

6. Discover interests through check lists, observation, etc.

7. Don't be over-protective of older adults in program activities.

8. Responsibility should be delegated so all share in program.

9. Be democratic and patient; don't move too fast with older adults.

The check list below, taken from Miss Wahlstrom's *Add Life to Their Years* might be used to learn the interests of the older people and the persons who could give leadership to activities requested.<sup>2</sup>

<sup>1</sup>From THE FULFILLMENT YEARS IN CHRISTIAN EDUCATION, a report of the International Conference on The Church and Older Persons, 1953. National Council of Churches, 79 E. Adams, Chicago 3, Illinois, 50c.

<sup>2</sup>From ADD LIFE TO THEIR YEARS, Activity Programs in Homes for the Aged, by Catherine Lee Wahlstrom. National Council of Churches, 120 E. 23rd St., New York 10, N. Y. \$1.00.

## WHAT ARE YOUR INTERESTS?

Instructions: If you would like to participate in the activity, check the first column. If you could teach, or help others with the activity, check the second column.

Name: .....

ACTIVITY	Want To Do	Could Help
Arts and Crafts		
Crocheting	<input type="checkbox"/>	<input type="checkbox"/>
Clay modeling	<input type="checkbox"/>	<input type="checkbox"/>
Flower making	<input type="checkbox"/>	<input type="checkbox"/>
Knitting	<input type="checkbox"/>	<input type="checkbox"/>
Leathercraft	<input type="checkbox"/>	<input type="checkbox"/>
Metal craft	<input type="checkbox"/>	<input type="checkbox"/>
Painting	<input type="checkbox"/>	<input type="checkbox"/>
Plastics	<input type="checkbox"/>	<input type="checkbox"/>
Puppets	<input type="checkbox"/>	<input type="checkbox"/>
Rug making	<input type="checkbox"/>	<input type="checkbox"/>
Raffia and reed work	<input type="checkbox"/>	<input type="checkbox"/>
Sewing	<input type="checkbox"/>	<input type="checkbox"/>
Upholstery	<input type="checkbox"/>	<input type="checkbox"/>
Weaving	<input type="checkbox"/>	<input type="checkbox"/>
Care of pets	<input type="checkbox"/>	<input type="checkbox"/>
Cooking	<input type="checkbox"/>	<input type="checkbox"/>
Creative writing	<input type="checkbox"/>	<input type="checkbox"/>
Dramatics	<input type="checkbox"/>	<input type="checkbox"/>
Dancing (social)	<input type="checkbox"/>	<input type="checkbox"/>
Folk and square	<input type="checkbox"/>	<input type="checkbox"/>
Discussion groups	<input type="checkbox"/>	<input type="checkbox"/>
Current events	<input type="checkbox"/>	<input type="checkbox"/>
Travel	<input type="checkbox"/>	<input type="checkbox"/>
Health and Hygiene	<input type="checkbox"/>	<input type="checkbox"/>

ACTIVITY	Want To Do	Could Help
Entertainments	<input type="checkbox"/>	<input type="checkbox"/>
Flower arrangement	<input type="checkbox"/>	<input type="checkbox"/>
Games (table)	<input type="checkbox"/>	<input type="checkbox"/>
Bridge	<input type="checkbox"/>	<input type="checkbox"/>
Canasta	<input type="checkbox"/>	<input type="checkbox"/>
Games (active)	<input type="checkbox"/>	<input type="checkbox"/>
Billiards—Pool	<input type="checkbox"/>	<input type="checkbox"/>
Croquet	<input type="checkbox"/>	<input type="checkbox"/>
Shuffleboard	<input type="checkbox"/>	<input type="checkbox"/>
Hair dressing	<input type="checkbox"/>	<input type="checkbox"/>
Hobbies	<input type="checkbox"/>	<input type="checkbox"/>
Music (chorus)	<input type="checkbox"/>	<input type="checkbox"/>
Music appreciation	<input type="checkbox"/>	<input type="checkbox"/>
Rhythm band	<input type="checkbox"/>	<input type="checkbox"/>
Newspaper	<input type="checkbox"/>	<input type="checkbox"/>
Parties	<input type="checkbox"/>	<input type="checkbox"/>
Photography	<input type="checkbox"/>	<input type="checkbox"/>
Religious activities	<input type="checkbox"/>	<input type="checkbox"/>
Service Projects	<input type="checkbox"/>	<input type="checkbox"/>
Other	<input type="checkbox"/>	<input type="checkbox"/>



# Adventures for the Family Through Books

by Imo Ruyle Foster

THE FOLLOWING BOOKS have been selected for their religious value from the many published during late 1952 and 1953. Each has something to offer to families who like to read good Christian literature. Some of the books will be especially helpful in widening religious horizons. Others will help members of the family find solutions to problems. Others are good as background for worship, for understanding the Bible, or for Christian living.

These books make good Christmas and birthday gifts and are excellent for supplementary church school reading. They should be in church libraries as well as in homes.

Since a listing of the current Friendship Press books (world-friendship) appeared in the July-August *Journal*, they have not been included here. That list should be used along with this one. A folder containing complete information is available from denominational bookstores.

All of these books can be secured through denominational and many other bookstores. Prices are subject to change without notice.

## For Children

*God Gave Me Friends*, verses by Olive W. Burt, illustrated by Richard Powers. Simple text for young children to remind them of their many helpful friends. Good illustrations, some in color. Sam'l Gabriel Sons and Co., N.Y. 1952. \$1.25. (3-7 yrs.)

*Our Father*, written and illustrated by Joan Gale Thomas. Protestant edition. The Lord's Prayer arranged in pictures and rhyme for children. Lothrop, Lee and Shepard Co., Inc. N.Y. (originally published in England) 1952. \$1.00 (3-6 yrs.)

*Round About Me*, by Elizabeth B. Jones. Devotional thoughts for children with many black and white photographs which children will enjoy. The Warner Press, Anderson, Indiana. 1953. \$1.50 (3-7 yrs.)

*A Little Book of Prayers and Graces*, selected by Quail Hawkins, illustrated by Marguerite de Angeli. Selections of prayers from many sources. Some of the illustrations are in color. Doubleday and Co.,

Inc., Garden City, N.Y. 1952 (earlier edition in 1941) \$1.25. (4-6 yrs.)

*God's Good Gifts*, by Ruth S. Gray. Short verses with full-page colored pictures which young children will enjoy. Older children will enjoy reading it themselves. Broadman Press, Nashville. 1952. 65c. (4-7 yrs.)

*Thank You, God*, by Bill and Bernard Martin in collaboration with Mary Adams. A help to parents in teaching their children to pray. Illustrated in color. The Tell-Well Press, Kansas City, Mo. 1952. \$1.00. (4-8 yrs.)

*Jesus Lights the Sabbath Lamp*, by James S. Tippet. Pictures by Doris Stolberg. Story of Jesus as a young boy with his family. Some of the customs in Jesus' home are given in simple sentences which young children can understand. Jesus is pictured as a willing helper who is aware of the beauty around him. Some colored pictures. Abingdon-Cokesbury, Nashville, 1953. \$1.00. (5-7 yrs.)

*We Are Thy Children*, by Lois Lenski and Clyde Robert Bulla. Hymns for children on the theme of living with others.

Music is simple and singable. Well illustrated. Thomas Y. Crowell Co., N.Y., 1952. 32 p. \$1.75. (6-9 yrs.)

*Song of the Sun*, by Saint Francis of Assisi with illustrations by Elizabeth Orton Jones. Beautifully illustrated in color. Though the book is especially for children, all ages will enjoy it. The Macmillan Co., N.Y. 1952. \$2.25. (6-9 yrs.)

*A Child's Book of Flowers*, by Irma Wilde. Simple text with colored illustrations of many wild flowers. A good book for children who will be taken on hikes. Maxton Publishers, Inc., N.Y. 1952. 59c. (6-9 yrs.)

*Thanks to Trees*, by Irma E. Webber. The story of trees, their use and conservation. Through it children can be introduced to some of God's laws. Trees are important to people and some which were growing when Jesus was born are still living. The value of the book will be increased by family reading and discussion. Wm. R. Scott, Inc., N.Y., 1952. 60 p. \$2.00.

*A Garden We Planted Together*, prepared by the United Nations Dept. of



Minrod

Many of the books listed are suitable for the reading tables in the children's division rooms.

Mrs. Foster is the wife of the Editor of the *International Journal*.



Public Information. Brief text with black and white drawings about children working together; also tells of adult cooperation. Whittlesey House, McGraw-Hill Book Co., Inc., N.Y., Toronto. 1952. 48 p. \$2.00. (6-11 yrs.)

*Amahl and the Night Visitors*. This narrative adaptation by Frances Frost preserves the exact dialogue of the opera by Gian-Carlo Menotti, illustrated by Roger Duvoisin. Tells of a visit to a poor widow and her young crippled son by the wise men enroute to Bethlehem. Whittlesey House, McGraw-Hill Book Co., Inc., N.Y., Toronto, 1952. 88 p. \$2.75. (6-10 yrs.)

*Song of Saint Francis*, by Clyde Robert Bulla, illustrated by Valenti Angelo. Story of the mischievous boy who found real happiness in helping others because of his love for God, men and all creatures. The illustrator is acquainted with the part of Italy where St. Francis lived and worked. Thomas Y. Crowell Co., N.Y. 71 p. \$2.50. (7-12 yrs.)

*The First Book of Negroes*, by Langston Hughes, pictures by Ursula Koering. Tells of the many contributions by Negroes to the common life during the 16th century and also in modern times. Franklin Watts, Inc., N.Y., 1952. 69 p. \$1.75. (9-12 yrs.)

*Holidays Around the World*, by Joseph Gaer, drawings by Anne Marie Jauss. Details of many holidays in various countries, most of them with some religious significance. Little, Brown and Co., Boston, 1953. 212 p. \$3.00 (9 yrs. and up)

*Follow the Sunset*, by Herman and Nina Schneider, pictures by Lucille Corcos. The story follows the setting of the sun with people settling down for the night as work stops. Colored pictures show something of lands around the earth. The Junior Literary Guild and Doubleday and Co., Inc., Garden City, N.Y., 1952. 43 p. \$2.75. (9-12 yrs.)

*Bible Stories*, by Mary Alice Jones, illustrated by Manning de V. Lee. Stories of well-known Bible characters told with an understanding of children's interests and knowledge. Will help children to read the Bible with appreciation and understanding of its message. Well illustrated in color. Rand McNally and Co., Chicago, 1952. 113 p. \$2.95. (7-12 yrs.)

*The Wooden Locket*, by Alice Alison Lide and Margaret Alison Johansen, illustrated by Corydon Bell. Story of a DP family from Poland which found friendship and security in America. The wooden locket is only one of the many cultural, material and spiritual gifts brought to America by new friends. The Literary Guild and The Viking Press, N.Y. In Canada, The Macmillan Co. of Canada, Limited, 1953. 127 p. \$2.50 (9-12 yrs.)

*Maggie Rose*, by Ruth Sawyer. Pictures by Maurice Sendak. A young girl decides to celebrate her Christmas birthday with a party for the community. Her plans, her work and her interest in others bring many changes. Harper and Brothers, N.Y., 1952. 151 p. \$2.00. (10-13 yrs.)

*The Wind Blows Free*, by Loula Grace Erdman. Story of a family in Texas during the 1890s. Faith in God and in each other



Joseph and his brethren—one of the full color illustrations in *BIBLE STORIES* by Mary Alice Jones.

helps the parents and children over some trying times. Dodd, Mead and Co., N.Y., 1952. 242 p. \$2.50. (10-13 yrs.)

*A Place For Peter*, by Elizabeth Yates, illustrated by Nora S. Unwin. When left alone for a few months Peter and his father find they are partners on the farm and in life within the family. Good book to be read by a father and son together. Coward-McCann Inc., N.Y. 1952. 184 p. \$2.50. (10-14 yrs.)

*All Alone*, by Claire Huchet Bishop, illustrated by Feodor Rojankowsky. Two boys become friends and their little village is transformed into a cooperative and friendly community. The Viking Press, N.Y., 1953. \$2.50. (10-13 yrs.)

## For Young People

*Slave Boy in Judea*, by Josephine Sanger Lau, illustrated by Joseph G. Farris. A thirteen year old boy becomes the slave of a Roman centurion in Judea. Both the master and his slave have their lives changed by the teachings of Jesus as told and shown to them by a Follower of the New Way. Abingdon-Cokesbury, 1953. 189 p. \$2.00. (12-14 yrs.)

*The Story of People*, by May Edel, illustrated by Herbert Danska. Anthropology for young people and a good book for family reading. Gives facts about peoples of the earth and points out that "all men are brothers." Little, Brown and Co., Boston, 1953. 197 p. \$3.00. (12-14 yrs.)

*Martin Luther*, by May McNeer and Lynd Ward. Story of Luther's search for truth. Abingdon-Cokesbury Press, N. Y., Nashville, 1953. 96 p. \$2.50 (12-14 yrs.)

*The Oak's Long Shadow*, by Olive Burt, illustrated by Frederick T. Chapman. The story of a Basque boy who came to the U.S. and kept up the fine tradition of his sheepherding ancestors. As he watched the sky at night he recalled the Psalms. The John C. Winston Co., Philadelphia, Toronto, 1952. 240 p. \$2.75. (12-14 yrs.)

*Tamar*, by Gladys Malvern, decoration by Corinne Malvern. Setting is in Palestine during the years of Jesus' ministry. Tells how Jesus destroyed the barriers between groups and how he brought new life to those who followed his way. Longmans, Green and Co., N.Y., London, Toronto, 1952. 211 p. \$2.50. (12-14 yrs.)

*Story of Painting for Young People*, by H. W. Janson and Dora Jane Janson. Tells how painting has developed from days of the cave men to modern times. Many examples, including Christian art, with some full-page pictures in color. An interesting family book. Henry N. Abrams, Inc., N.Y. 1952. \$4.95. (12 yrs. and up)

*To Meet the Day*, by Virginia Churchill and Francis C. Ellis. 116 meditations for teen-age young people. They are also good for family worship. Abingdon-Cokesbury, N.Y., Nashville, 1953. 128 p. \$1.75. (12 yrs. and up)

*Pathways of Prayer*, by several well-known youth leaders. A scripture text, short meditation and prayer for each day of the year. There is variety and inspiration in the meditations. The Christian Education Press, Philadelphia, 1953. 384 p., \$1.50. (14 yrs. and up)

*The Student Prayerbook*, edited and written by a Haddam House committee under the chairmanship of John Oliver Nelson. Excellent materials for private and group devotions. Helpful arrangement of materials for easy reference. Association Press, N. Y. 1953. 237 p. \$2.00. (17 yrs. and up)

## For Adults

*Each with His Own Brush*, by Daniel Johnson Fleming. This is an unusual collection of contemporary Christian art in Asia and Africa which will interest the whole family. The information about the pictures is helpful for casual reading or study. Friendship Press, N.Y., 1953. (New format. 7th printing. Originally published in 1938.) 85 p. paper \$1.50, cloth \$2.75.

*Stars Over Bethlehem*, by Opal Wheeler, decorations by Christine Price. The writer tells of her visit to Bethlehem on Christmas Eve. From her story we catch something of the awe and inspiration she experienced in her worship there. An adult book which will make good family reading. E. P. Dutton and Co., Inc., N.Y., 1952. 59 p. \$2.00.

*The Mature Heart*, by Helen B. Emmons. 150 meditations for adults. The large print makes the book especially useful for those with failing eye sight. Mrs. Emmons assisted her husband years ago when he founded *The Upper Room*. In this book she shares materials she has collected through the years. Abingdon-Cokesbury, Nashville, 1953. 160 p. \$3.50.

*Be Still and Know*, by Georgia Harkness. Original poems and prayers on scripture themes arranged as daily devotions for private or group worship. Abingdon-Cokesbury, Nashville, 1953. 96 p. \$1.25.

*Great Is the Company*, by Violet Wood,  
(Continued on page 47)



### Primary Department

by E. Ruth Alden\*

THEME FOR DECEMBER: *Visitors in Bethlehem*

#### For the Leader:

The boys and girls of primary age love to pretend. For that reason these services take them on a trip from Nazareth to Bethlehem at the time when Jesus was born. They can receive a great deal of information and of appreciation for God's great gift, his Son, through this vicarious experience.

Since the customs of the first century are so far removed from ours, particularly in matters of transportation, the children will need good visual materials to help them understand the story. Suggestions are the following:

"Traveling Long Ago," a set of flat pictures published by the Westminster Press, Witherspoon Bldg., Philadelphia 7, Pa.

"Bethlehem, Birthplace of Christ," 16 color slides by Trever, Methodist Publishing House, 810 Broadway, Nashville 2, Tenn. Rental, \$2.00; sale \$9.60.

"The Song the Shepherds Heard" and "Star of the King," from the Bible Books for Small People Series. Elsie Anna Wood pictures in filmstrips, produced by the Society for Visual Education. Sale, \$5.00 each.

"Holy Child of Bethlehem," filmstrip of posed pictures, produced by Cathedral Films. Sale, \$10. with script.

Have patterns of camels, donkeys, chariots and horses, and of people walking.

#### 1. From Nazareth to Bethlehem

##### PRE-SESSION:

Have pictures showing the way people traveled in Jesus' day, and let the boys and girls look at them and each choose one type of travel—camel, donkey, horse, walking, etc. Then, using the patterns provided, each may make a black silhouette of that type. Paste on the back a bit of flannel or wool which will stick to a strip of white or blue flannel which has been stretched across a tack board or screen. Soon there will be a caravan making its way across the front of the room. If flannel is not available, shelf paper may be used and the silhouettes pasted on in order.

**WORSHIP CENTER:** The caravan as background to a flat picture from the set, "Traveling Long Ago." (See above.)

**CALL TO WORSHIP:** John 3:16 in unison  
**HYMN:** "Away in a Manger"

**OFFERING SENTENCES:** "If God so loved us, we also ought to love one another."  
(I John 4:11.) "Freely ye receive, freely give." (Matthew 10:8)

\*Miss Alden is Director of Curriculum, Department of Christian Education, Church Federation of Los Angeles, California.

*Sing: "Father, Bless Our Gifts Today"*

**CONVERSATION:** Has anyone gone on a trip? (If response is not good, suggest nearby place the boys and girls may have been. Then the teacher should tell of the trip the group is going to take, the imaginary trip described in the stories for the month. If possible, show pictures.) Isn't it fun to take a trip? How shall we travel? It can't be by auto, train, bus or plane. Why? How can we travel? (Refer to the caravan.) Each of you decide where you are in the caravan.

**STORY:** "From Nazareth to Bethlehem," part 1.

The caravan is ready to start. Since the evening before, people have been arriving at the starting point. There are more people walking than riding, because only the very rich can afford camels. The rich, or at least people with some money, can have donkeys. The rest must walk. No one is happy, for all are on the way to pay taxes to the hated Romans. The taxes must be paid in the town where they were born.

As we join the caravan we look about. Each of the people walking has only one small blanket in which is wrapped a bit of extra clothing and some hard bread and dried fruits. No one can carry much. Some of the people have small, round jars of water tied to their waists.

Look at the lovely lady up there ahead. See how tenderly the man is caring for her.

Now the leader of the caravan is motioning us to start. Soon the hot desert sun makes all the travelers thirsty. There is only a swallow of water for each person. Water is very hard to carry as there are no bottles or canteens, only skins of water or small pottery jars.

Look, the lady with the kind face and her husband are stopping. We hear some one say that she is expecting a baby to be born soon. See how hot and tired she looks! How kind her husband is to her as he helps her off the donkey and holds the skin of water so she may drink! The leader of the caravan slows down so that they can catch up after they rest a bit. We keep looking back, trying to see the man and the little donkey carrying the lady. At last we see them and the pace of the caravan is quickened.

Not much time is taken for eating during the day. The food consists of a handful of raisins and a few bites of hard bread.

At last the evening comes and the caravan stops in a little valley where the animals can graze. All the boys and girls hurry about gathering anything that will burn. Those who have animals to ride have carried vegetables for stew. Soon the meatless stew is cooking. How good it smells after our long march! As we sit down we see we are sitting next to the

beautiful lady. She tells us her name is Mary of Nazareth and her husband's name is Joseph.

For five days we walk and ride. Each day the trip seems harder for the beautiful lady. We keep hoping all will go well with her.

Next Sunday the trip will continue.  
**PRAYER:** Prayer of thanks for Christmas  
**HYMN:** "Silent Night"  
**BENEDICTION:** "How Strong and Sweet My Father's Care"  
**POSTLUDE:** "O Come, All Ye Faithful"

#### 2. We Arrive in Bethlehem

**PRE-SESSION:** Add a silhouette of the village of Bethlehem to the flannel or paper frieze of silhouettes.

**WORSHIP CENTER:** Use the flat picture, "No Room at the Inn," by Elsie Anna Wood.

**CALL TO WORSHIP:** "God . . . loved us and sent his Son." (I John 4:10) recited in unison.

**HYMN:** "Why Do Bells for Christmas Ring?"

**OFFERING SERVICE** (See service 1 above)

**CONVERSATION:** Have boys and girls review last week's trip. Let a few tell how they are traveling.

**STORY:** "From Nazareth to Bethlehem," part 2.

The trip is so long and hard that none of the travelers turn off the highway to go into the city of Jerusalem. As we pass by the road that led to the beautiful city we promise ourselves that we will return after we have paid our taxes. The evening is quickly coming as we near the city of Bethlehem. Every one is looking forward to a place to stay and a good meal. The caravan breaks up as we enter the gates of the city. Some of the people have relatives with whom to stay. Others hope to rent space at the inn. But first all must go and pay their taxes.

The line is very long in front of the tax table. Back of us we see Mary and Joseph. Mary looks as if she is about to fall off the little donkey. Joseph gives her a smile of encouragement. We offer them a place ahead of us in the line. "Please take our place in the line. The beautiful lady is so tired and sick." Mary gives us a grateful smile as they move on up to the tax table.

They pay their taxes and go to look for a place to stay. Each one of us hopes they will find a good, comfortable place.

As soon as we have paid our taxes we too go looking for a place to stay. We knock at each large house, and each time the owner says, "We are sorry but there is no room here. We have more than enough to fill all of the space." We are very tired. Then we come to the inn. The courtyard is filled with small fires where the people are cooking their own suppers. Perhaps there will be a little space for us. We knock on the door. The keeper of the inn opens the door. "We have no room at all," he tells us. The Romans have the best rooms, and other people have filled everything else.

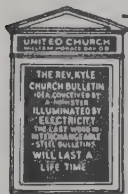
As we turn away we see Mary and Joseph coming from the other direction. Joseph is now holding Mary on the donkey. They seem very sad as they near the



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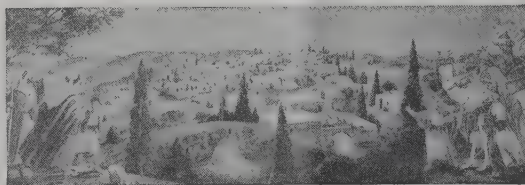
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inn. Joseph speaks to Mary. He is asking if she can sit alone. She nods her head, as she is too weary to speak. Joseph hurries to the door. Again the innkeeper comes to the door. We see Joseph hold up one finger and the innkeeper's hands turn down. (The teacher should hold up the picture, "No Room at the Inn," by Elsie Anna Wood.)

We are sad because there is no place for Mary, who is so tired and ill. We are about to turn away when we see the innkeeper's daughter come to Mary. She is pointing. Mary urges the little donkey nearer the door of the inn. "Joseph," she calls, "Ask if we may stay in the stable. The girl says the hay is clean and we can sleep there." The innkeeper seems glad that his daughter thought of the stable. He smiles at Mary and the girl as he comes out to show the way.

We go on our way happy because they have found a place. We are not so fortunate. We leave the city and go out on the hills to camp. Not far from us we see some shepherds with their flocks. At least we will not be alone tonight.

(The trip continues next week.)

PRAYER: Thanks for the baby, God's gift, his son.

HYMN: "Away in a Manger"

BENEDICTION: "How Strong and Sweet My Father's Care," (stanza 2) in *Hymns for Primary Worship*.

POSTLUDE: "O Come, All Ye Faithful"

### 3. Great Joy, a Baby Is Born

PRE-SESSION: To the frieze of silhouettes add the hillside, the shepherd and sheep. It would be nice if the silhouettes could extend around the room.

WORSHIP CENTER: Use silhouette frieze as background. Have on the table a picture of shepherds at the manger. If a filmstrip is to be used, have the screen in back of worship table.

PRELUDE: "Joy to the World"

CALL TO WORSHIP: John 3:16 in unison

HYMN: "Long Ago on Bethlehem's Hills," or any shepherd hymn

PRAYER: Prayer of thanks for the Christmas baby

OFFERING SERVICE: See Service 1 above.

CONVERSATION: Review trip.

STORY: "From Nazareth to Bethlehem," part 3.

It is late when, at last, supper is over and we have unrolled our blankets and bedded down for the night. We are soon sound asleep. Some time during the night we are awakened by the shepherds hurrying past our camp. Our leader speaks to them,

"Why the hurry? Has something of importance happened?"

"Did you not see the angels, God's messengers? They told us that the Messiah, the son of God, is born in Bethlehem. We will find him wrapped in swaddling clothes, lying in a manger. We go to find him," answered the shepherds.

As quickly as we can we follow the shepherds. They lead the way to the inn. They go around to the back where there is a cave-like stable, and there in a manger they find the child. Bending over him is Mary of Nazareth, his mother. Quickly the shepherds kneel, and just behind them we, too, kneel. There is a moment of hush. Then there are the sounds of a new born baby.

VISUAL AID: Use the filmstrip, "Holy Child of Bethlehem" or "The Song the Shepherds Heard." Or the teacher may read the story of the Shepherds from Luke 2:8-20.

HYMN: "Silent Night, Holy Night"

BENEDICTION: "How Strong and Sweet My Father's Care" (stanza 2, *Hymns for Primary Worship*)

POSTLUDE: "O Come, All Ye Faithful"

### 4. The Star That Shone

PRE-SESSION: Add the silhouettes of Jerusalem, the Wise Men, and the star, to the frieze.

WORSHIP CENTER: The flat picture by Elsie Anna Wood, "The Wise Men Bring Gifts." Screen in back of table.

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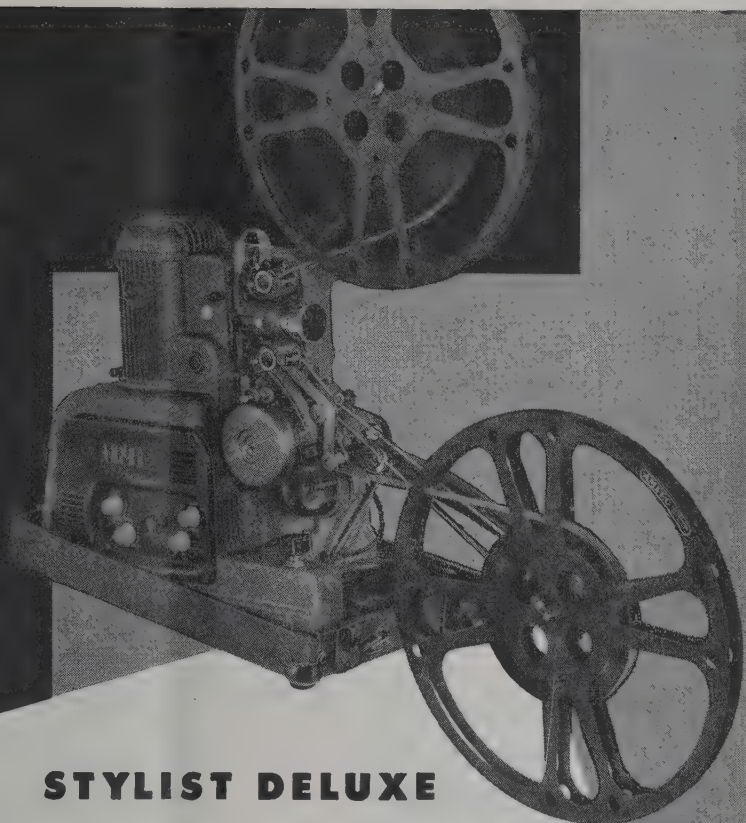
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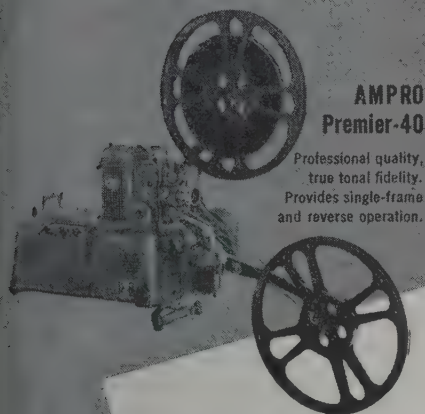
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PRELUDE: "We Three Kings of Orient Are"

CALL TO WORSHIP: "God loved us and sent his Son." (I John 4:10) in unison

HYMN: "Baby Jesus, Fast Asleep" or one stanza of "Joy to the World"

PRAYER: As the Wise Man brought their gifts, so may we give ourselves.

OFFERING SERVICE: See Service 1 above  
CONVERSATION: Boys and girls review trip.

STORY: "From Nazareth to Bethlehem," part 4.

As we are about to return to Nazareth one of our boys becomes very sick with a fever. None of us is willing to take the journey without him. Many of us find jobs taking care of the Romans' horses, cleaning out the stables. Some of the girls make fresh bread and sell it to the travelers. Mary and Joseph are able to rent a little mud house while the owner goes on the long journey to the place where he was born to pay his taxes.

At last the boy is well again. Many weeks have passed. We are anxious to return home, yet first we decide to see the city of Jerusalem and the beautiful temple. We walk the eight miles to the city. As we near the palace of Herod we

find great excitement in the street.

"There are strangers in there looking for a new king, born to the Jews," we are told.

When we return from the temple we see three richly dressed strangers on camels. They are pointing above to a great new star and they disappear in the direction of Bethlehem.

After several hours of walking we return to Bethlehem. We are very tired and sit down at the gate to rest. Just inside the gate we see the camels. We ask the gatekeeper about them and hear this story:

VISUAL AID: The filmstrip "The Star of the King," or part two of "Holy Child of Bethlehem." Or teacher may tell story of Wise Men as found in the second chapter of Matthew.

LEADER: The last of this story we do not hear until we are leaving for home. As we travel back to Nazareth we talk often of the things that happened on our wonderful trip to Bethlehem.

HYMN: "Silent Night, Holy Night"

BENEDICTION: (stanza 2) "How Strong and Sweet Our Father's Care"

POSTLUDE: "O Come, All Ye Faithful"

which we call our 'birthday gift for Jesus.' It is usually something for someone we do not know. We try to think of some part of the world where Christmas will not mean very much that year. People seem to remember folks in our own communities, but it is harder to think of people you never see."

"Maybe it would be Korea this year," said Janie thoughtfully. "After a war, there are usually pretty bad conditions in a country."

"Maybe it would," said Barbara. "We've talked about that in church school. I wonder if our teacher could help us."

So the girls took their questions to their church school leader. Miss Lane smiled a big smile. "I have lots of ideas," she said. "Look at these pamphlets that came in my mail today. I was wondering if our department might not wish to make a gift to Jesus. Do you suppose we could hear reports on these projects? It would help you decide on projects for your families, too."

Janie and Barbara thought they'd like to make reports. Some of their friends wanted to help, too. Everyone thought it was a good idea to plan on a birthday gift for Jesus. The very next Sunday the reports were given.

They sounded fascinating: a mitten tree, where boys and girls could hang mittens of all sizes, which would be sent to countries where it was cold and people were too poor to buy their own; milk for orphans in Korea, which could be supplied for five cents a glass; a CARE package of food for countries where there was scarcity of food; clothing for orphans in Korea. Every report was interesting, and Janie and Barbara changed their minds a dozen times. Should they send their nickels for milk? If they bought yarn, and their mothers helped, could a pair of mittens be made by Christmas? Would their families want to add enough to buy a CARE package? Why couldn't they pack a box of clothing and use some of their money for postage?

This is a story without an end. Janie and Barbara did decide on a "birthday gift for Jesus" in which each of their families shared. The church school department planned a "birthday gift for Jesus," too. And many boys and girls in the department took home the idea to their families. But I am not going to tell you which project each decided on. You may like to think about it, and imagine your own ending. Perhaps, you, too, would like to make a choice, and plan a "birthday gift for Jesus" to be added to your own Christmas list.<sup>1</sup>

(A question and answer time with the boys and girls about Christmas projects may follow, or the leader may close with a prayer.)

PRAYER: Dear God, father of us all, we ask thy help that we may not crowd Jesus off our shopping lists. In making our plans, may we remember the gifts that mean most, the gifts that are made "for Jesus' sake." Amen.

<sup>1</sup>Pamphlets and information about projects for Christmas giving may be obtained from some denominational boards and from: Educational Materials for Children, American Friends Service Committee, 20 S. 12th Street, Philadelphia 7, Pa. These will include the Mitten Project, Milk for Korea, and the clothing project. Clothing and money for milk may also be sent through Church World Service, 120 East 23d St., New York 10, N. Y. The address for CARE is 20 Broad Street, New York 5, N. Y.

## Junior Department

by Mabel Brehm\*

THEME FOR DECEMBER: "The Lord is Come"

### For the Leader:

The Christmas theme began with the last Sunday in November when the use of the Advent Candle service was suggested. This ceremony will continue through the Sunday before Christmas.

A variety of Christmas hymns and carols is suggested and the leader will want to add other favorites. Hymns and carols will be found in *Hymns for Junior Worship* and in *Singing Worship*. "Bring a Torch, Jeanette, Isabella" may be found in the *Pilgrim Hymnal*, *The Hymnal for Boys and Girls* (Revell) and in carol collections. Boys and girls will enjoy informal singing of carols and hymns around the piano before a formal service begins.

Pictures for the worship center may be found in teaching picture sets which many denominations provide for their primary and junior department lesson materials, or in picture collections in public libraries.

Time should be allowed to practice unfamiliar worship materials.

### 1. "Let Us Go Now"

WORSHIP CENTER: The four white candles, suggested in the last service for November, should have the center of interest on the worship table. One of the pictures of the nativity, such as Lerolle's "The Arrival of the Shepherds" may be used in back of the candles, or hung above them against the wall.

\*First Congregational Church, Des Plaines, Illinois

LISTENING MUSIC: A medley of Christmas hymns.

CALL TO WORSHIP: "O come, all ye faithful," first stanza of this hymn spoken.

HYMN: "Christians, Awake, Salute the Happy Morn"

CEREMONY OF ADVENT CANDLES:

The boys and girls who are to light the candles will come forward while soft music is played. First, the candle that was lighted last week will be lighted again. Then the second candle should be lighted. The other two are left unlighted.

A JUNIOR READS Luke 2:8-14

HYMNS: The first stanza of "The First Noel," and "It Came Upon the Midnight Clear"

STORY

#### MAKING CHRISTMAS PLANS

"Let's begin our Christmas plans today," Janie could scarcely wait until closing time at school to whisper to her friend Barbara. Barbara nodded enthusiastically, and the two friends got their heads together as soon as they were outside the school door. Secrets, schemes and plans were soon under way.

They talked about gifts for their families, gifts for their relatives, and gifts for their friends. Their lists grew, and soon it was necessary to write their lists in a notebook that Barbara brought out of her sweater pocket. They sat down on the steps in front of Janie's home to finish.

Barbara raised her head suddenly. "What gift will we have for Jesus?" she asked.

Janie was surprised. "What do you mean?"

Barbara explained. "In our family, when we make our lists, we always add a gift



HYMN: 2 stanzas of "O Little Town of Bethlehem"

OFFERING SERVICE:

*Leader:* Jesus spoke words which are good to remember as we make gifts to the church and its work around the world. He said, "Where your treasure is, there will your heart be also." May our hearts go with our gifts.

*Offertory Music*  
*Closing Hymn and Reception of Offering:* 1st and 3rd verses of "As with Gladness Men of Old"

2. "We Have Seen His Star"

WORSHIP CENTER: The same as suggested for last Sunday. The picture may be changed to a madonna and child.

CALL TO WORSHIP:

*Leader:* Arise, shine; for your light is come, and the glory of the Lord has risen upon you. (Isaiah 60:1)

*Response* (to be sung): "Come and worship," etc.—chorus from "Angels from the Realms of Glory."

*Leader:* You shall see and be radiant, Your heart shall thrill and rejoice. (Isaiah 60:5)

*Response:* (As above)

HYMN: "O Come, All Ye Faithful"

THE CEREMONY OF THE ADVENT CANDLES: The candle lighters will come forward as the music of the hymn they have just sung is played softly. An additional candle is lighted this week so that three are burning during the remainder of the service and only one is left unlighted.

A JUNIOR READS Luke 2:15-20

HYMN: "Silent Night"

STORY:

A LATE CHRISTMAS<sup>2</sup>

It was bitter cold at the front lines in Korea. The marines wore their warmest lined coats, and caps that covered their ears, and then pulled their collars close around their faces when they went outside. No one went out except when his duties took him into the cold.

Christmas came and went and they hardly knew it. Some of their packages came very early, and others arrived late. They wished they were home, like all soldiers at holiday time. They missed their children, or their little brothers and sisters; it couldn't really be Christmas without children playing and laughing and giving plays and receiving gifts.

One day, a strange tale came to the men at the base from men who had been at the front with the United Nations organization which had been set up to help civilians who were in the path of the war. In no man's land, they said, that barren, desolate strip which had once been villages and homes, and was now the fought over area between the two armies, there were children! They were Korean children, some hardly more than babies, whose parents had been killed. They wandered about aimlessly in this place which must have once been their home. Their clothes were rags; they had no food. Many were ill.

The United Nations organization was trying to take them out by truck, but it was a twelve hour trip to the nearest village, and many of them would not be able to stand the long, hard trip. Furthermore,

<sup>2</sup>Adapted from article, "Operation Kid Lift," by Commander William J. Lederer, U.S.N., and Nelle Keys, in the December 1952 issue of the *Ladies' Home Journal*.

there was no place to care for them, when they did get out.

"Children" the marines said, wonderingly. "Little children without warm clothing in this bitter weather, and no one to look after them. That's bad. Little children can't help the war. They shouldn't suffer from it." The men talked and worried and couldn't enjoy their own warm quarters and meals.

Then, one of the men had an idea. "We've got to get those kids out," he said. "The only way to do it and save their lives is by plane. We've got the planes. We could do it in two hours. We haven't permission, but surely we can get it. It's hard to land and take off there in no man's land; but some of us will want to try."

The idea caught fire. Everyone threw in his ideas. Where would they be kept? It was decided that an empty house would hold fifty children. To be sure, it had no floor nor windows, but the men would take care of that. Who would care for the children? The marines would, in their spare time! Some had been baby sitters for their little brothers and sisters. Who would pay for the expense? Every man wanted to contribute something, and some began to think of ways to earn a little extra money.

The base began to hum with plans. It seemed like Christmas. It really wasn't very far past. Why not make a Christmas for the children? What fun that would be! So Christmas plans began to get under way. Some of the marines collected blankets and clothing, and others begged for extra food from the commissary. After a day of fighting, the men would come back and work at making coats out of blankets. Others used their pocket knives to carve small animals. Others discovered that rag dolls could be made from rags used to clean the planes. They bent tin cans into cookie molds, and their cook made cakes that looked like little men and animals.

Word came from the advance guard of the United Nations organization that the children were rounded up. The big plane took off into the bitter winter wind to pick them up, with a chaplain in charge.

A crowd of marines was waiting when the plane came back. Perhaps they planned to give a few cheers. But when the children were lifted out by the chaplain everyone was silent. Their clothing was, indeed, rags. Legs, arms, often bodies were bare. Then the men stood in line, and as each child was lifted off the plane, a marine took off his own coat and wrapped the child in it, and carried him tenderly to the mess hall.

There, the children had their Christmas. At first they were very frightened. They were afraid the Americans might plan to harm them. But after a little while, they began to eat the rice that had been laid out for them. They began to get really warm for the first time that winter. They played with their toys, and finally—and this was the real Christmas for the marines—they began to smile and play with their new found friends.

That was not the end of that late Christmas. The marines wrote home to their churches and families. Packages of clothing and money began to come. More children were brought in, until over two hundred were being cared for by the marines in this group.

After the children had been there a while they made up a little play of the life of Jesus, and put it on for the marines. They seemed to know that the love



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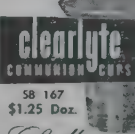
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the marines had shown them was something like the love that came into the world at Christmas. It was as if Jesus had been born again, and the wise men, with love and devotion, had brought their best gifts to his manger.

HYMN: "We Three Kings of Orient Are"

PRAYER: Our father, our love goes out to all the world at this Christmas time.

Help us to remember "the least" about whom Jesus talked, and to make them a part of our loving and sharing.

OFFERING SERVICE

CLOSING HYMN: "Joy to the World"

### 3. "They Offered Him Gifts"

WORSHIP CENTER: If a creche with modeled figures is available, let this occupy the worship center. The advent candles may be grouped, two on each side, so that they cast light on the scene.

OPENING MUSIC: Plan to sing one or two verses of several Christmas carols, favorites of the group.

THE CEREMONY OF THE ADVENT CANDLES: All four candles are lighted today.

A JUNIOR READS Luke 2:1-7

A PRESENTATION BY DEPARTMENT MEMBERS:

"THEY OFFERED HIM GIFTS"

An older junior girl stands at the front of the room. She sings the words of the first stanza of "Bring a Torch, Jeanette, Isabella," or she may say them slowly, while the music is played in the background.

SINGER:

"Bring a torch, Jeanette, Isabella!

Bring a torch, to the cradle run!

It is Jesus, good folks of the village:

Christ is born, and Mary's calling;

Ah! Ah! beautiful is the mother!

Ah! Ah! beautiful is her Son!"

(As she sings she beckons to a group of five boys and girls, who come to the front of the room. The SINGER stands at one side of the worship center; the boys and girls are grouped where they may look at the creche scene.)

(The boys and girls speak to each other.)

1st JUNIOR: Oh, it is a new baby!

2nd: Let us bring him some gifts.

3rd: I will bring toys.

4th: I will bring a book.

5th: Perhaps he would like a little puppy.

SINGER: Those are good gifts, friends, but this is a special baby.

1st JUNIOR: (looks closer) Why yes, it is!

It is the baby Jesus!

2nd: It is the Christ Child.

(The boys and girls are awed. One turns to the SINGER.)

3rd: What can we bring as a gift to the Christ Child? Toys and books are not fitting for him.

SINGER: I think he would like a song. That would mean there is happiness in your hearts.

(A favorite carol is sung by the five and the others in the department. At the end of the song, one turns to the SINGER.)

4th JUNIOR: What else would the Christ Child like?

SINGER: What do you think?

4th: (thinking) I have no money; but only this morning I noticed the snow was deep on our neighbor's walk. She is an old grandmother who has no one to sweep her walk. Would that be a gift he would like?

SINGER: (nodding her head) That is a gift he would like.

5th: My little sister was cross and fussy this morning. My mother asked me to play with her, but I ran out to be with my friends instead. I think I should go home and play with her so my mother can get her work done. Would the Christ Child like a gift like that?

SINGER: He would.

1st (slowly and thoughtfully): There is a new boy on my street. His skin is darker than mine and I have not wanted to play with him. No one has played with him. He must be lonely. I could talk with my friends, and we could invite him to join the club that meets in our basement. Would—(he doesn't finish the question, but looks at the SINGER.)

SINGER: He would like it very much.

2nd: At school last week they talked about packing a box for the children of the migrant workers, those boys and girls whose parents move from crop to crop, and have no settled home. I picked up some old broken toys and books I had never liked. I believe I would like to share a good toy, and some of the books I have enjoyed reading. I think that would be a better gift for the Christ Child—do you think so?

SINGER: I do.

3rd: I quarreled with my best friend today. I thought he was unfair to me, and I said ugly words. I decided I would make him come and say he was sorry before I played with him again. But now I'm not so sure. Would it be a good gift to the Christ Child to forgive my friend?

SINGER: Kindness, generosity, thoughtfulness of others, being a good neighbor, forgiving someone who has hurt you—yes, these are the best gifts you can bring to the Christ Child. Go, and do these deeds, and Christ is born every day.

ALL join with department in hymn: "Christians, Awake, Salute the Happy Morn!"

OFFERING SERVICE:

Leader:

"As they offered gifts most rare,  
At that manger rude and bare,  
So may we with holy joy . . .  
All our costliest treasures bring,  
Christ, to thee, our heavenly King."

OFFERING

CLOSING HYMN: "There's a Song in the Air"

### 4. Words for the New Year

WORSHIP CENTER: The Christmas worship center may be used again. Remove all but one of the candles so that a tall white taper remains.

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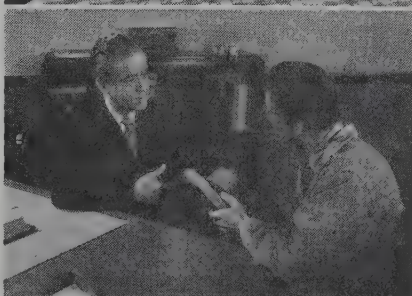
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Christian Teaching



CALL TO WORSHIP: Use Psalm 95, verses 1 and 2

HYMN: "For Man's Unceasing Quest for God," stanzas 1 and 2

LEADER:

Many people will be making New Year's resolutions this week. These resolutions will point to good ways of living. If they are followed people will be wiser and happier.

Many years ago, men in the kingdom of Israel collected sayings that were wise rules to live by. Some of these would make good resolutions for us as we begin another new year. Although they are said a little differently, we can see that they are much like the resolutions we might make. Today we might say, "I will not lose my temper." Hear what the wisdom writer says:

A JUNIOR WILL READ: Proverbs 16:32

LEADER: We might say, "I'll try to speak

the truth."

JUNIOR: Proverbs 12:19

LEADER: A good resolution for us may be, "I'm going to study harder."

JUNIOR: Proverbs 4:13

LEADER: We may say, "I want to be a good friend"

JUNIOR: Proverbs 17:17

LEADER: Hear some of the other wise words which will help make a happy new year if we live by them.

JUNIORS may read the following: Proverbs 19:17; Proverbs 22:1; Proverbs 25:21; Proverbs 3:5,6

PRAYER: Give us wisdom and strength, O God, that we may live according to the great words of the past which are also good rules for happiness today. Amen.

OFFERING SERVICE: (Use a service suggested for a previous Sunday)

HYMN: "Father, Lead Me Day by Day"

will give them and how to make a present of equal value.

Others—perhaps fewer than there should be—will be planning on happy surprises for family and friends, without thinking very much about getting in return. These represent the true spirit of Christmas, giving for the joy of it, without counting the cost or the return. For that reason it is always a happy experience to make a gift to somebody who we know will not be able to return one who perhaps will not even know who we are.

(Perfect plans for sending a CARE package, or similar gift, if you have not already done so. The letter ordering this should be sent at once.)

HYMN INTERPRETATION: "Watchman, Tell Us of the Night"

One of the joys of this season of the year consists in singing the special Christmas songs. They come from all countries and nearly every one has a story connected with it. Since we are thinking especially today of Advent, the coming of the Christ, let us sing together, "Watchman, Tell Us of the Night."

We might dramatize this a bit by imagining a watchman passing back and forth on the broad top of an ancient city wall, looking for the possible approach of enemies. Every now and then he looks up to the sky to see if dawn is coming, and at last catches sight of the bright morning star over the horizon.

A traveler approaches to ask what the morning will be like, and the watchman tells him there is a sign of hope in the sky,—this star which heralds the dawn of a bright new day when the Prince of Peace shall come.

We can enjoy this song now, but we can also appreciate it more when we learn that it was written at a time when, for twenty long miserable years, the people of Europe had been suffering because of the wars waged by Napoleon of France. Prices were very high, food was scarce, land was seized by the rich which should have been given to the poor for raising their cattle, many thousands were idle because machines had taken the place of skilled hands. Migrants wandered back and forth looking for work, and the poorhouses were crowded to the doors.

To the people in England, however, a new star of hope was rising. Some of their leaders were really concerned about better treatment of the poor; reforms were passed for improved conditions for workmen, slavery was abolished in all English domains. These heralded the dawn of a new day, which should be not for England alone, said the writer of this hymn, but for "all the earth." That is the story of what the coming of Jesus could mean to people, in days past and still today.

(Let two boys read the parts of the Watchman and the Traveler,<sup>1</sup> or have it sung antiphonally.)

## 2. The Coming of Jesus

PRELUDE: "It Came Upon the Midnight Clear"

SCRIPTURE: In the usual opening part of the service, the scripture might pick up the ideas of some of the Old Testament prophets about the Messiah's helping people and bringing peace, as in Isaiah 9:2,3,6. Or it might present the New Testament thought of praising

# Junior High Department

by Charlotte C. Jones\*

THEME FOR DECEMBER: *Peace and Good Will*

## For the Leader:

Have fun this Christmas season! That means start all preparations in plenty of time to avoid haste and worry. It means files bursting full of ideas, stories, songs, poems; it means having a thrilling, worthwhile project which will bring joy to your group and others. Such a one, for long-distance timing and planning, might be the CARE packages suggested last month.

For the immediate future, and to be used here at home, how about a creche? Tell the story of St. Francis making the first one in connection with this; then lay plans. A corrugated or wooden box might be the foundation. Paint this green, or cover it with evergreens or straw, having the open side for the front and placing a flat or sloping roof on top. Add some special part each week,—animals about the straw-filled manger; Mary, Joseph and the babe; shepherds with their lambs; the Magi and camels; perhaps last of all, people from different nations.

EDITOR'S NOTE: Three articles in this issue of the *International Journal* will be of special interest to the teachers and officers in the youth departments: "Larry and Linda Find Christ—Through Me," "Johnny Is Such a Good Boy," and "Can Youth Handle Christian Social Action?"

## 1. Preparing for Christmas

PRELUDE: "O Come, O Come, Emmanuel"

CALL TO WORSHIP: Great is the Lord, and greatly to be praised! Our hearts are filled with joy as we think of all his goodness. Let us unite together, therefore, in thankful prayer.

PRAYER:

O God, our Heavenly Father, we come together to worship thee, at the beginning of this Christmas season, mindful of all thy great goodness to us and to all thy children everywhere. Help us, in these days before the birthday of thy dear son, Jesus, to consider how we may be more worthy of this, thy great gift to us and to all mankind. Help us to be filled with thy spirit of love, that our thoughts, words, and our deeds, may be worthy in thy sight, who made and lovest all. Amen.

(This may be read to the prelude music, playing the chorus more loudly than the rest at the end.)

TALK: "The Spirit of Christmas"

The music to which we have just been listening is very old, coming down to us from the early days of the Christian Church. The words to it are, "Rejoice, Emmanuel shall come." Emmanuel is a name which the Hebrew people gave to their expected Messiah, or savior, who should come to help them in all their troubles. He would save them from the cruel tyranny and the heavy taxes of the Romans, from their own waywardness in worshipping heathen idols instead of God, and even from hunger, want, and despair. It is no wonder they looked forward eagerly to the coming of this Messiah, of whom their prophets had spoken with such joy.

Each year we, too, look forward to the time when the Christ-Child came. We have a name for this season. It is called Advent, which means *coming*. Thus all through December we are planning for the coming of Jesus, for Christmas when we celebrate his birth.

There are many ways of planning for Christmas. Some spend most of the time wondering what they are going to *get*,—peeking into closets and out-of-the-way places for hidden gifts! Some spend a good deal of the Advent season in planning what they are going to *give*, perhaps wondering also what their friends

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God for giving the hungry food, as in Luke 1:46-55.

**HYMN STUDY:** "It Came Upon the Midnight Clear"

This was written during the same sort of upheaval in the world as was "Watchman, Tell Us of the Night," the scene being America instead of England. At the time Americans were at war with Mexico and tension was building up which led to the Civil War.

Notice how the author reminds us that the world was not meant to be weary, but hope should be eternal (stanza 2); how need can drown even celestial music; how all under poverty, disease and injustice can listen to heaven's good will, the law of life, to heal their wounds (stanza 4); and how this song eternal will ring in the human heart when the "Age of Gold" will come upon earth.

**STORY:** "An Indian Messiah"

Perhaps some of you have visited the northwestern part of our country and have seen the International Peace Park, where Canada's Waterton Lakes and our Glacier National Park were joined for good will and pleasure, as a "Good Neighbor" symbol. If so, it may be you will remember one of the rangers telling also about the "Going-to-the-Sun Mountain," at Glacier, Montana.

Once upon a time, say the Indians, the Great Spirit looked down and saw what a hard time his children were having because of hunger and cold. So he decided to send down his own son to help them. This brave young chief lived with the Indians, as one of them. He taught them to plant corn so that they would have better crops, to make warm garments from the skins of animals, and to weave fine blankets from the wool of sheep. He also showed them how to build a winter spee which would keep out the cold north wind.

But best of all, he taught them how to live together, to be helpful and kind to each other, instead of forever going on the warpath. For a long time he stayed with them, but finally the time came for him to return to his father. So he climbed high up on a great peak of the tallest mountain, on his way back to the sun; for his father was also the sun-god whom the Indians of the West worship, because he makes their corn grow.

And so, if you look high up, on the jagged face of the tallest slope, you can see the profile of a man, and this, say the Indians, is the son of the Great Spirit, returning to his father. That is why they call this the "Going-to-the-Sun Mountain."

It is fitting that this mountain should be shared by two different countries, as a symbol of peace and good will, of living together as Jesus taught his friends to do.

Do you recall the song which comes down to us across all the ages since the night Jesus was born? It did not come to the rich and the mighty, but to a group of humble shepherds, taking loving care of their flocks. (Repeat softly together, "Glory to God in the highest, and on earth peace among men with whom he is pleased!")

### 3. Joy to the World

(This should be the theme of your Christmas worship; make it a happy time for all in your group. Use the hymn "Joy to the World" for a prelude, the first stanza as a call to worship, then sing it joyously, calling attention especially to the meaning of the third stanza.)

**POEM:** "I Heard the Bells on Christmas Day," Longfellow.

(Use parts of this, bringing out the thought of peace and goodwill, contrasted with the hopeless outlook of one who says, "There is no peace on earth," and finally the triumphant conclusion, "God is not mocked, nor doth he sleep.")

(Continue with the thought of contrast between the light and darkness in the world,—how one can often be changed into the other by our attitudes and by allowing ourselves to become creative workers with and for God. Tell the following story, which is partly true.)

**STORY:** "The Boy in the Tower"

The bells rang out joyfully from the tall tower of an old church in the heart of a great city. It was Christmas morning, and everyone was happy. At least everyone should be happy, decided the old bell-ringer as he pulled on the ropes

with might and main. To be sure, it was bitter cold, away up there in the tower, in the early dawn. But then, everyone else would still be snug in bed. He hoped

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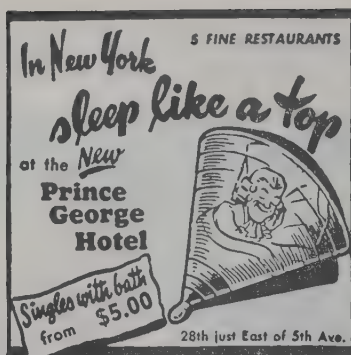
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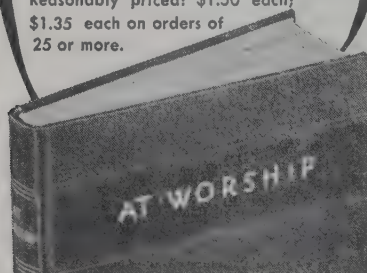
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so anyway, for he was a kind man.

All at once the bells stopped pealing. What could have happened? The ringer gave another tug, but still there was no sound. It must be that the ropes were caught in some way. What a nuisance,—and on Christmas morning, of all times!

With a deep sigh the old man prepared to make the steep, difficult climb that would take him to the next platform above, from which he hoped to see what was keeping his bells from doing their duty on this most important day. As his head slowly arose above the plank flooring, his jaw suddenly relaxed, and for a moment he almost lost his grip on the sides of the narrow, ladder-like stairway.

"Now all the saints be blessed!" he cried, as soon as he could recover both his breath and his wits. "What would the likes of you be doing away up here?"

For there, within a few inches of his very own nose, was a sight such as he had never before witnessed. Wrapped in layer upon layer of crumpled newspapers was a human form, with only the tousled dark hair and the frost-bitten cheeks showing above the headlines of the past few months. One determined fist was clenched tightly about the ropes, the knuckles white in a hand otherwise blue with cold.

"Do you want to bust m'cardrums?" croaked an indignant young voice.

"Sure and I could, too," gasped the old man, "what with all the power I was putting into it! But how was I to know there was anybody up here?"

"How was I to know you'd start that infernal racket so early?"

"It's Christmas!" exploded the ringer. "Bells always ring early on Christmas day!"

"Well, Christmas will have to wait," was the sour reply. "Here I've only had two hours' sleep."

"You'll have to get down out of that, then," warned the other. "I've got to go on with my duties." Then, more plaintively, "You want I should get fired?"

But the appeal was unnecessary. For the huge cocoon had already split up one side, and while the object emerging was far from a butterfly, still it improved vastly as the aching limbs were stretched into some semblance of grace and agility.

"What you doing up here anyway?" it finally occurred to the bell ringer to inquire. "You'll catch your death in weather like this!"

"Pretty well padded as you can see," retorted the youth kicking off the papers. "Still it isn't exactly steam-heated at this level, even if the view is grand. Can't be too fussy; a fellow's got to crawl in somewhere."

"Well, you can crawl into my place for the time being. We'll get some hot coffee into you before you come down with pneumonia."

That was how it began—their friendship. The old man tugged daily on his ropes, but the young one tugged hourly at his heartstrings. There were plenty of odd jobs for the boy to do, down inside the church—sweeping, dusting, furnaces to shake down, even classes of younger boys to hold in check and instruct "in the fear and admonition of the Lord," as suggested by their elders.

As the days grew into weeks, and the weeks lengthened into months and years, the youth developed into a strong handsome man, with a know-how in his head

and hands that delighted the entire parish. He discovered that he had talent for modeling and began to study sculpture seriously.

Then, finally, the great day came—a commission to design the carvings in the panels of new doors for the church. It was on a Christmas day they were dedicated, as once again the bells in the old tower pealed forth. Only this time they were not silenced by two strong hands. For those hands had found a mission in life—not to hold back, but to give out, as God intended.

#### 4. New Light

**TO THE LEADER:** (Make this a transition between the Christmas theme and the coming year, with emphasis upon the light which Jesus brought and which increases in proportion to the work of his followers. The special song might be "O Little Town of Bethlehem," in whose "dark streets shineth the everlasting Light.")

**HYMN STUDY:** "O Little Town of Bethlehem"

One Christmas Eve, a young Episcopal rector of Philadelphia, Phillips Brooks, rode out of Bethlehem to the field of the shepherds, with its cave where the shepherds were still spending the nights. He wanted to feel what it might have been like there, on the night Jesus was born. Then he went back to the town of Bethlehem itself, to Constantine's ancient church, built three hundred years after the first Christmas, when the early Christian Church was just beginning to develop. Here he attended the special service, from ten o'clock in the evening until three in the morning. It was held over the spot of the Nativity, another cave. Two years later, back at his parish in Philadelphia, he wrote this hymn.

Let us read it together. You will notice that the streets of the little town were dark. People worked from sunrise to sunset, then went to bed at dark to sleep until the next dawn. "The everlasting Light" means Jesus, who is called the "Light of the World," (John 1:9; 8:12). The hopes were for a Messiah at first, then for the release of the whole world, from poverty, misery and war. God's goodness (John 3:16) is also reflected in the "morning stars," or angelic creatures which sang together at the creation of the world, according to the poets of old, (Job 38:7). Night is symbolic of the quiet stealing of God's spirit into the hearts of people, the presence of Christ in the souls of all who desire to follow Him. Thus when Christ is born in us, he enters our hearts to stay. He is "Emmanuel," which means "God with us."

**PRAYER:** Based on the thought of the talk.

**HYMN:** "As with Gladness Men of Old," introduced as follows:

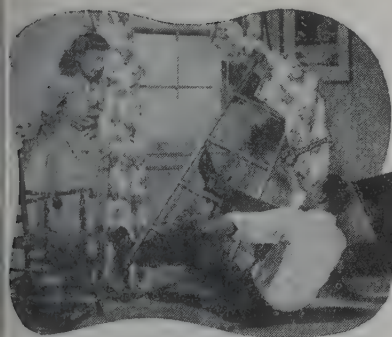
William Dix was reading the story of Jesus, propped up in bed, for he was ill. He was thinking about the coming of Jesus into the world, not only to help his own people, as the long-awaited Messiah, but also to be the Savior of the entire world. As the poet thought about all these things, as he saw in his mind's eye the joy of the Wise Men in finding the babe, how they offered to him their costliest gifts, he knew we could be like that, too; we could seek Him with all our hearts, then lay at his feet our loyalty and our love.



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**OFFERING PRAYER:** As Wise Men brought their gifts most rare, to that cradle rude and bare, so may we our offering bring, Christ, to Thee, our Heavenly King.

**SPECIAL FEATURE:** Dramatize "We Three Kings," choosing three boys who can sing; or have different groups of boys sing the first four stanzas, all joining in the last.

# Senior High and Young People's Departments

by Francis F. Fisher\*

**THEME FOR DECEMBER:** *The Eternal Christ*

## To the Leader:

Our programs this month deal with one of the most joyous seasons of the Christian year: Christmas. Probably the meaning of Christmas is best represented to most people in the carols and Christmas hymns which are so closely associated with the season. As a part of our worship we shall be considering something of the background and deeper meaning of some of these carols.

The programs progress from the prophecies and advent of the Saviour to the spread of his message throughout the world. For the third Sunday, a choral reading of the scriptures is correlated with the carols. This may be given by a small group. Certainly it may be adapted in another form if this is not practical. The same may be said for the carols in foreign languages in the fourth program. Make use of any foreign language students in your group. You may add carols from still other countries. The greater the variety, the greater the appreciation.

**EDITOR'S NOTE:** One article in this issue of the *Journal*, "Can Youth Handle Christian Social Action?" will be of special interest to the teachers and officers of these departments.

## 1. Jesus, the Hope of Mankind

**WORSHIP CENTER:** An evergreen spray with artificial snow sprinkled upon its branches

**PRELUDE:** "Overture" from *The Messiah* —Handel (recorded) or "The God of Abraham Praise"

**CALL TO WORSHIP:** "And they shall call his name Emmanuel; which being interpreted, is God with us. Take counsel together, and it shall be brought to nought; speak the word, and it shall not stand; for God is with us."—Matthew 1:23; Isaiah 8:10

**OPENING HYMN:** "O Come, All Ye Faithful"

**POEM MEDITATION:**

**WATCHMAN, TELL US OF THE NIGHT**  
Isaiah was a great prophet. Some of the most vivid pictures of the Messiah, looked for by the Hebrew people for so many years, have come from his pen. We shall

be hearing his words today just as they came to his people hundreds of years before the birth of Christ. Listen to these words from the 21st chapter: "Watchman, what of the night? Watchman, what of the night?" The watchman says 'morning comes, and also the night; if you will inquire, inquire; come back again'. Here is a vivid glimpse of a watchman on the tower of the city wall, eagerly watching for the dawn. Out of the night's stillness comes a cry, a question, "Watchman, what of the night?" or as Dr. Moffatt translates it, "How far has the night gone, watchman?"

What a description of the groping in the minds of the Hebrew people for the coming of the Messiah! They were looking for the new day, but did not recognize it when it came. In fact, they are still asking, "Watchman, what of the night?" Sir John Bowring, an English poet, in 1825 gave us the poem which brings the Christian interpretation to the question which has been asked so hauntingly by Isaiah. Listen!

**ANTIPHONAL POEM:** The hymn, "Watchman, Tell Us of the Night," found in most hymnals. This is given by two persons, one representing the Traveler and the other the Watchman, the latter hidden and preferably speaking from above. They call to each other in question and answer. For instance, the first stanza would be given:

**First:** Watchman, tell us of the night,

What its signs of promise are:

**Second:** Traveler, o'er yon mountain height,

See that glory-beaming star.

**First:** Watchman, doth its beauteous ray

Aught of joy or hope foretell?

**Second:** Traveler, yes, it brings the day,

Promised day of Israel.

(And so for the second and third stanzas.)

**SPECIAL MUSIC:** "God So Loved the World" from *The Crucifixion*, by Stainer

**SCRIPTURE READING:** Isaiah 7:14; 9:2, 6, 7; Micah 5:2; and Isaiah 60:1-3. (may be given as a choral reading)

**HYMN STORY:**

O COME, O COME, EMMANUEL

Let us turn to this hymn in our books. By the ninth century, the Catholic Church had begun singing short anthem verses at vespers. They are poetical in thought and full of scripture references. Here is the first of a series of eight: "O Emmanuel, our king and lawgiver, the

expectation of all nations and their Saviour; come and save us, O Lord, our God."

Compare this to the first stanza of our hymn. It is from these ancient canticles that this hymn is taken. For years they lay unused by the Protestant Church until early in the nineteenth century when a clergyman by the name of J. M. Neale studied and translated many Greek and Latin hymns into English. Thus a treasure-house of early Christian hymns has been restored for use. This is one of his best known translations but there are many others. Look in the index of your hymnbook to discover some of them.

In many hymnals, the second and third stanzas are translations not by Neale, but by Henry Sloane Coffin, the president emeritus of Union Theological Seminary. These stanzas are perhaps more acceptable in their greater freedom and spiritual kinship with the modern church. As we sing the hymn, and think of the prayer of the ancient Hebrew people for a Saviour, may we search our own hearts, and ask that He come to us, too, this Christmas-tide.

**HYMN:** "O Come, O Come, Emmanuel"

**BENEDICTION:** Philippians 4:7; II Corinthians 13:14.

## 2. Jesus, the Son of Man

**WORSHIP CENTER:** Ceramic madonna and child with evergreens, or a reproduction of a famous painting of the madonna and child.

**PRELUDE:** Medley of several familiar Christmas carols, ending with "Joy to the World." (Group stands as the music ceases)

**RESPONSIVE PRAISE:**

**Leader:** Lift up your heads, O ye gates; Yea, lift them up, ye everlasting doors; And the King of Glory shall come in.

**Response:** Group sings first stanza of "Joy to the World"

**Leader:** Sing unto the Lord a new song: Sing unto the Lord, all the earth . . . Declare his glory among the nations, His marvellous works among all his peoples.

**Response:** Group sings second stanza of "Joy to the World"

**Leader:** Oh, that men would praise the Lord for his lovingkindness, And for his wonderful works to the children of men!

**Response:** Group sings third stanza of "Joy to the World"

**Leader:** Let the peoples praise thee, O God, Let all the nations praise thee. Oh, let the nations be glad and sing for joy; For thou wilt judge the peoples with equity, And govern the nations upon earth.

**Response:** Group sings fourth stanza of "Joy to the World"

**INVOCATION:** With joyful hearts, our Father, we approach this happy season. May we remember in this hour that thy son Jesus came to earth in human form as a man among men. Help us this morning to greet him as the Son of Man who calls for the very best that is within us. We pray in his own words,

**THE LORD'S PRAYER** in unison

**SPECIAL MUSIC:** "Thou Didst Leave Thy Throne" Tune, Margaret

**SCRIPTURE:** Luke 1:26-33 and 38 (may

\*New York City.

\*See also service No. 2 for the Junior High Department above.



be given as a choral or responsive reading)

**INSTRUMENTAL SELECTION OR RECORDING:** "Ave Maria," by Schubert  
**MEDITATION:**

HAIL, MARY!

Sometimes we feel that such music as we have heard is almost out of place in a Protestant church. We seem to feel that it is the exclusive property of the Catholic Church. Look at the sculpture (or picture) which is our worship center. Is this, too, not a thing of beauty and a reminder of the tender mother-love which Mary gave Jesus? Can that be the exclusive property of one faith?

Actually, such beautiful reminders of the mother of our Lord should give us a deeper insight into the life and personality of the Master. The Catholic Church has deified Mary. For that reason, likely, we shy away from any emphasis upon her. Actually, the exact reverse is the truth. Rather than representing the divine nature in Jesus, Mary is a true symbol of his human nature. He grew up as a normal boy in his home at Nazareth. He knew the joys and sorrows of family life. He knew a mother's love and chastisement. He even had to take over domestic responsibilities as the head of the family when Joseph died.

What does this mean to you? It can mean that Jesus was a very human person, one who understands all the problems which you may experience, because he has experienced them himself. It can mean that through Mary, his mother, Jesus was truly the Son of Man and that he holds that place today. Has he that place in your heart?

**SILENT PRAYER**

**RESPONSE:** first stanza of "Thou Didst Leave Thy Throne" repeated

### 3. Jesus, the Son of God

**WORSHIP CENTER:** A crèche or picture of the manger scene.

**PRELUDE:** "Pastoral Symphony" from *The Messiah*, by Handel

**HYMN:** "It Came Upon the Midnight Clear"

**CALL TO WORSHIP:**

A thousand years have come and gone,  
And near a thousand more,  
Since happier light from heaven shone  
Than ever shone before.  
And in the hearts of old and young  
A joy most joyful stirred,  
That sent such news from tongue to tongue  
As ears had never heard.

And we are glad, and we will sing,  
As in the days of yore;  
Come all, and hearts made ready bring,  
To welcome back once more  
The day when first on wintry earth  
A summer change began,  
And, dawning in a lowly birth,  
Uprose the light of man.

—THOMAS T. LYNCH

**THE CHRISTMAS SCRIPTURE:** (to be given by a choral speaking group)

LUKE 2:1-20

*All:* And it came to pass in those days that there went out a decree from Caesar Augustus, that all the world should be taxed.

*Light:* And they went to be taxed, everyone into his own city.

*Dark:* And Joseph also went up from

Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David), to be taxed with Mary, his espoused wife, being great with child.

*Light:* And so it was while they were there, the days were accomplished that she should be delivered.

*All:* And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

**SPECIAL MUSIC:** "O Holy Night," by Adam

*All:* And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

*Dark:* And lo, the angel of the Lord came upon them,

*Light:* And the glory of the Lord shone round about them,

*All:* And they were sore afraid.

*Light:* And the angel said unto them,

*Solo:* Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.

*Light:* And suddenly there was with the angel a multitude of the heavenly host, praising God and saying,

*All:* Glory to God in the highest, and on earth peace, good will to men.

**HYMN:** "Angels We Have Heard on High" or "While Shepherds Watched their Flocks"

*All:* And it came to pass, as the angels were gone away from them into heaven, the shepherds said, one to another,

*Dark:* Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

*Light:* And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

*All:* And when they had seen it, they made known abroad the saying which was told them concerning the child. And all they that heard it wondered at those things which were told them by the shepherds.

*Light:* But Mary kept all these things, and pondered them in her heart.

*All:* And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told to them.

**HYMN:** "Hark, the Herald Angels Sing"

MATTHEW 2:1-11

*Light:* Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold, there came wise men from the east to Jerusalem, saying,

*Dark:* Where is he that is born king of the Jews? For we have seen his star in the east and are come to worship him.

*All:* When Herod the King had heard these things, he was troubled, and all Jerusalem with him.

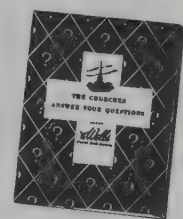
*Light:* And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him,

*Dark:* In Bethlehem of Judea, for thus it is written by the prophet, And thou, Bethlehem, in the land of Judah, art not



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least among the princes of Judah, for out of thee shall come a Governor, that shall rule my people, Israel.

*All:* Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem and said,

*Solo:* Go, and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

*All:* And when they had heard the king, they departed.

*Dark:* And, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

*Light:* When they saw the star they rejoiced with exceeding great joy.

*All:* And when they were come into the house, they saw the young child with Mary, his mother, and fell down, and worshipped him; and when they had opened their treasures, they presented unto him gifts:

*Solo:* Gold

*Solo:* And frankincense

*Solo:* And myrrh.

HYMN: "The First Nowell" or "As with Gladness Men of Old"

CLOSING PRAYER

#### 4. Jesus, the Saviour of the World

WORSHIP CENTER: Single, lighted candle surrounded with sprays of evergreen.

PRELUDE: "Angels from the Realms of Glory"

CHORAL CALL TO WORSHIP: Fourth stanza of "O Little Town of Bethlehem"

SCRIPTURE: Christmas is over. Yet the influence of the life whose beginning we have celebrated has continued for two thousand years since that time and is getting stronger and spreading further with each successive generation. John the gospel writer has expressed the eternity and universality of Christ as he writes: (Read John 1:1-5 and 10-12)

HYMN: "O Little Town of Bethlehem"

HYMN STORY:

O LITTLE TOWN OF BETHLEHEM

Phillips Brooks was one of the greatest preachers this country has known. Yet he will be remembered even more for his eternally living hymn, "O Little Town of Bethlehem." His inspiration came from visiting the village of Bethlehem in Palestine one Christmas season. Two years later he wrote the hymn and gave it to his church organist to compose a tune. The melody came to Redner, the composer, on Saturday night and it was sung in Sunday school the next morning. However, it was not until nearly twenty years later that it came into its own as one of our finest Christmas carols.

While he had no real home of his own, Brooks loved the children of others. This is reflected in many of his writings. The spirit of Christmas in the homes throughout the world is beautifully given in this poem which also came from his pen.

POEM: "Everywhere, Everywhere Christmas Tonight"

Everywhere, everywhere, Christmas tonight!

Christmas in lands of the fir tree and pine,

Christmas in lands of the palm tree and vine,

Christmas where snow peaks stand solemn and white,

Christmas where corn fields lie sunny and bright,

Everywhere, everywhere, Christmas tonight!

Christmas where children are hopeful and gay,

Christmas where old men are patient and gray,

Christmas where peace, like a dove in his flight,

Broods o'er brave men in the thick of the fight,

Everywhere, everywhere, Christmas tonight!

For the Christ-child who comes is the Master of all,

No palace too great and no cottage too small;

The angels who welcomed him sing from the height,

"In the city of David a King in his might."

Everywhere, everywhere, Christmas tonight!

Then let every heart keep its Christmas within,  
Christ's pity for sorrow, Christ's hatred for sin,

Christ's care for the weakest, Christ's courage for right,  
Christ's dread of the darkness, Christ's love of the light,  
Everywhere, everywhere, Christmas tonight!

—PHILLIPS BROOKS

LEADER: Christmas hymns from other lands are a real heritage. They demonstrate the fact that Jesus is truly the Saviour of the world. "Adeste Fideles" is a Latin hymn from the early part of the eighteenth century, yet its true author was not known until 1946 when a student discovered his name in an original manuscript. Let us hear it in its original form.

HYMN: "Adeste Fideles" ("Come All Ye Faithful") in Latin

Adeste fideles, laeti triumphantes;  
Venite, venite in Bethleem;  
Natum videte regem angelorum:

Refrain: Venite adoremus, venite adoremus,  
Venite, adoremus Dominum.

Cantet nunc Io! chorus angelorum;  
Cantet nunc aula caelestium,  
Gloria in excelsis Deo:

Ergo qui natus die hodierna;  
Jesu, tibi sitt gloria,  
Patris aeterni Verbum caro factum:

LEADER: From the French people come the joyous carol "Bring a Torch, Jeannette, Isabella."

SPECIAL MUSIC: "Bring a Torch," in French (may be found in most collections of Christmas carols)

Un flambeau, Jeannette, Isabelle!  
Un flambeau—courons au berceau.  
C'est Jesus, bonnes gens du hameau.  
Le Christ est ne, Marie appelle.  
Ah! Ah! Ah! que la Mere est belle!  
Ah! Ah! Ah! que l'Enfant est beau!

C'est un tort quand l'Enfant sommeille  
C'est un tort de crier si fort.  
Taisez-vous, l'un et l'autre, de'abord!  
Au moindre bruit, Jesus s'eveille.  
Chut! Chut! Chut! il dort a merveille  
Chut! Chut! Chut! voyez comme il dort!

LEADER: Probably the best loved carol of all time is Joseph Mohr's German carol, "Silent Night, Holy Night."

HYMN: "Silent Night, Holy Night," in German

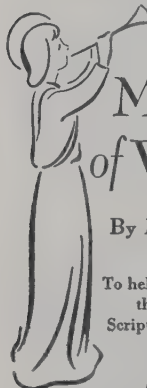
Stille Nacht, heilige Nacht!  
Alles schlaft, einsam wacht,  
Nur das heilige Eltern-paar,  
Das im Stalle zu Bethleem war,  
Bei dem himmlischen Kind,  
Bei dem himmlischen Kind.

Stille Nacht, heilige Nacht!  
Hirten erst kund gemacht;  
Durch der Engel Halleluja  
Tont es laute von ferne und nah:  
Christ der Retter ist da,  
Christ der Retter ist da.

Stille Nacht, heilige Nacht!  
Gottes Sohn, O wie lacht!  
Lieb aus deinem holdseligen Mund,  
Da uns schlaget die retende Stund,  
Christ in deiner Geburt,  
Christ in deiner Geburt.

CLOSING PRAYER: that Christ's message of peace and good will may extend throughout the world (as group softly hums "Silent Night")

In the Beauty of Holiness  
find God in



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## Guiding Workers in Christian Education

By Frank M. McKibben. Nashville, Abingdon-Cokesbury Press, 1953. 160 p., \$1.75.

Supervision is the key to the improvement of the educational program of any church. This is the point of view of a distinguished Professor of Christian Education in a popular new book on supervision.

Dr. McKibben includes under supervision a wide range of activities: acceptance of objectives, cooperative program building, leadership education courses of all kinds plus in-service training, evaluation and testing, curriculum and other resources, surveys, records, etc.

Much supervision of this type can be done by those who already hold positions of leadership in the church. The minister can give personal counseling to the teachers, interpret the Bible and Christian beliefs at the workers' conferences, serve as a resource person to the board of Christian education, and inform the governing body of the church and the entire constituency of denominational programs and community projects through the pulpit, the bulletin and his pastoral calling.

The general superintendent of the church school can provide supervision by the way in which he selects, invites, places, motivates, trains, and recognizes his teachers; by the way he keeps and uses pupil records; and by the way he improves the educational equipment in the church.

The next step in supervision for many churches will be to designate some experienced person as a "helping teacher" to be available for counseling, observation and demonstration teaching. A public school teacher may wish to serve the church in such a capacity.

Chapters five and six are among the most helpful in the book. Here the author describes, with the aid of sample valuation schedules, how a supervisor can exercise guidance both through group activity, and through the direct counseling of individuals. In guiding individuals it is important for the supervisor to establish rapport, to have a pre-teaching conference, to observe the teacher with her class, and to hold a follow-up conference as soon as possible.

The last chapter deals with the much neglected matter of testing in Christian education.

Every pastor, every superintendent, and every director of Christian education will find this book valuable as he seeks to improve the educational work of his church.

W. R. THORNTON

## Primer on Roman Catholicism for Protestants

By Stanley I. Stuber. New York, Association Press, 1953. 276 p. \$2.50.

A national Jewish organization wrote recently asking documentation for the statement that Catholic-Protestant relations

were improving in America. This would be difficult to substantiate in fact but not in opinion. When a Protestant writer develops a *Primer on Roman Catholicism for Protestants* as carefully and sympathetically as Stanley I. Stuber has done with his book carrying this title, then I think it can be said that relations between Catholics and Protestants are improving.

Dr. Stuber's book, unlike Paul Blanchard's work, should create far less antagonism and bring real understanding between the two groups. He explains in as factual, effective, and simple a way as possible the basic beliefs and practices of the Roman Catholic Church; lets the reader view these beliefs and practices as Roman Catholics themselves view them; and then presents his own interpretation of the general Protestant point of view in relation to each of these beliefs and practices.

This book should gain welcome reception from Catholics and Protestants alike because the author honestly attempts to provide basic information that can encourage intelligent cooperation and equally intelligent but unemotional disagreement within a spirit of Christian love and understanding.

If space permitted I would illustrate with what fairness and objectivity Dr. Stuber handles, for example, the Catholic and Protestant interpretation of the first commandment, the sacraments, the priesthood, public education, social action, and the like.

That Dr. Stuber treats the beliefs and practices of each group fairly does not mean that he does not treat the Protestant tradition affirmatively. After the book has been read there is a clearer understanding of the Catholic Church and firmer belief in the Protestant faith.

No church school should be without this book in its library—every minister should have it on his shelf. —WILLIAM VASTINE

## Sunday School Fights Prejudice

By Mildred Moody and Frank Eakin. New York, The Macmillan Co., 1953. 168 p. \$2.75.

No church school editor or writer would intentionally use material that might become grist for the mill of the prejudiced. The Eakins in their book, *Sunday School Fights Prejudice*, shows ways in which the Sunday church school material reflects a healthy creative approach to intergroup relations. Their study also faces frankly the extent to which Protestant church school literature fails to express the best in human relationships.

The evidence presented comes from a study of materials used in the calendar year 1946 and the school years 1948-49, 1949-50, and 1950-51. An analysis of such material, sponsored by a non-church agency, might very easily have become weighted with negatives and criticisms. However, the Eakins have presented their observations and conclusions with real sensitivity to the commitment the church has in social and cultural relations.

It is important that editors and writers allow their work to be looked at through the eyes of creative group relationships. It is not always easy to be objective about one's own work. For some one else to take inventory of one's stewardship of brotherhood may not be pleasant, but it is helpful.

What the Eakins have found and reported in their book should lead to a careful and critical examination of present practices in our own writing and teaching. Chapter 9 entitled "What Can the Local Church School Do?" suggests very practical steps in making the kind of contribution to better intergroup relations that the church is peculiarly able to make. The book should be read by all church school writers, teachers, and administrators.

—WILLIAM VASTINE

## How to Become a Christian

By Samuel Shoemaker. New York, Harper & Brothers, 1953. 158 p. \$2.00.

One of the greatest needs in contemporary Protestantism is literature for laymen. Some excellent things have been done in recent years but one always welcomes a new book which can be placed unhesitatingly in the hands of a layman.

Such a book is Dr. Samuel M. Shoemaker's *How to Become a Christian*. Written in very lucid language, it combines profound theological insight with a thorough understanding of individuals. Dr. Shoemaker has drawn from the depths of his own Christian faith and vast experience as a pastor to give the reader an excellent introduction to the Christian faith.

This book will be invaluable in discussion sessions on the Christian faith. It would have a profound effect when used as preparatory material for an evangelism program in a local church. To have laymen read and discuss this book would give evangelism a very solid foundation.

It is unqualifiably recommended for ministers as well as laymen.

—ALVA I. COX, JR.

## Sex and Religion Today

Edited by Simon Doniger. New York, Association Press, 1953. 238 p. \$3.00.

Many church leaders, particularly those working with younger people, have become aware of their need of "sex re-education." Some of the unwholesome attitudes toward sexual needs and interests are attributable to the distorted teaching of the church in this field. Today, there is an amazing transformation. Christian theologians speak of the "sacraments of sexual communion."

*Sex and Religion Today* is a series of ten articles originally published in *Pastoral Psychology* to explore ways in which religion and the church may use "the raw materials of life creatively instead of rejecting them." "It is the purpose of God that the relationship of sex which He created should be a means of grace," writes Revel Howe in the chapter on "A Pastoral Theology of Sex and Marriage."

Most readers in Christian education are not accustomed to the unrestrained discussion of the issues presented in *Sex and Religion Today*. They will however derive many helpful insights for their leadership by a careful study of this symposium.

—RICHARD E. LENTZ



## The Sage and the Olive

*The Story of Robert Estienne, Printer and Heretic.*

By Florence Whitfield Barton. Philadelphia, Muhlenberg Press, 1953. 266 p. \$3.75.

A printer without peer in 16th century France, Robert Estienne was not the least of the humanists who helped to remake the world in those twin movements historians call the Renaissance and the Reformation. His scholarly publications

made him royal printer to Francis I. For 30 years he managed to print the new Lutheran doctrines for his countrymen by cleverly playing off the king's love of the "New Learning" against his fear of heresy.

When the death of his royal protector would have delivered him into the hands of his ancient enemies, the censors of the faculty of the Sorbonne, Estienne escaped to Geneva. There he joined enthusiastically in the building of the new theocracy and printed the writings of John Calvin that shaped Huguenot France, Cromwell's England, Knox's Scotland, and Puritan New England.

Florence Barton has painted a vivid picture of Renaissance Paris—the burgeoning merchant-artisan class, the *fetes*, the court, the student quarter—the deep hunger for new truth, both religious and secular—the courage of the conventicles, the terror of the heretic hunting, the burnings and the *estrupades*.

Though she minimizes, she does not omit the cruelty with which the Calvinists in their turn treated dissenters. Indeed she records the ironical coincidence that the publications of Estienne's son, Henry, were banned by the Council of Geneva as his fathers' had been by the faculty of the Sorbonne.

Today Robert Estienne is remembered only in an occasional footnote as the first man to divide the Bible into verses. This well-written life should help to restore him to his rightful place in history.

—BRUCE COLE

## How to Live with Your Teen-Agers

By Dorothy Walter Baruch. Illustrated by Lois Fisher. New York, McGraw-Hill Book Co., 1953. 261 p. \$3.75.

The author, a mother and consulting psychologist, shares with parents her experiences in dealing with the problems and opportunities connected with children and young people. She believes in guidance and discipline of the sort to help them develop independence and maturity.

Dr. Baruch deals frankly with sex and sex impulses. Though some may be shocked at her straightforward approach, they will have to admit that shocking things are happening to many teen-agers. If a better understanding can be had between parents and young people through frankness, some frustrations and pressure can be avoided.

A good book for parents to read even before their children reach teen-age.

—IMO R. FOSTER

## Writing for Christian Publications

By Edith Tiller Osteyee. Philadelphia, The Judson Press, 1953. 206 p. \$3.00.

Much of this book applies to writing for secular magazines as well as for Christian publications. This is because it is filled with practical information which is basic to any writing yet is ignored even by many experienced writers.

Beyond this basic information, Mrs. Osteyee gives us the benefit of her own comprehensive acquaintance with Christian literature. She gives suggestions on planning the writing, the needs to be met, how to write well, and how to get contributions published.

For any beginner this is an excellent guide to good writing. It will help an experienced writer to check up on the things he has been neglecting or doing wrong and to improve his writing.

—VIRGIL E. FOSTER

## History of New Testament Times


By Robert H. Pfeiffer. New York, Harper and Brothers, 1949. 561 p. \$4.00.

A companion to his monumental work *Introduction to the Old Testament*, this more recent work by the eminent Harvard scholar, R. H. Pfeiffer, is an important resource for the serious Bible student.

The first half of the book is devoted to political, religious, and literary history from the close of Old Testament times to the completion of the New Testament, giving a thorough compilation of all the modern literature available for the study of this important background to the New Testament.

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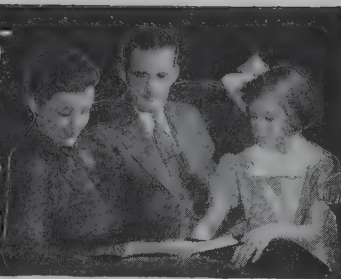
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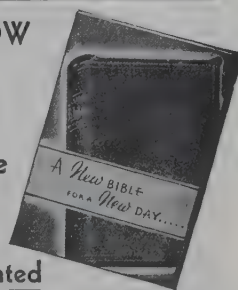
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Translated and edited by J. R. Coates. From Gerhard Kittel's *Theologisches Worterbuch Zum Neuen Testament*. New York, Harper and Brothers, 1951. 338 p. \$4.00.

The attention of religious educators and church school teachers should be called to the recent translation of an important German treatise on key ideas of the New Testament and their roots in the Old Testament. For the serious Bible student who wishes to probe the depths of biblical thought, these studies are extremely important.

This single volume incorporates four separately published studies dealing with the subjects of love, the church, sin, and righteousness. These studies are not easy reading, but should be recommended to the serious student.

JOHN C. TREVER

## Religion for Vital Living

By Thomas S. Kepler. Cleveland, The World Publishing Co., 1953. 113 p. \$2.50.

Dr. Kepler seeks in this volume to describe the Christian faith "as we can energetically understand and live it amidst the post-war problems of World War II." He seeks to show that vital religion means the daily application of the wisdom and ideals of the New Testament. The ideals of Jesus must be made modern if they are to mean anything in the present day. In making these ideals modern, however, they cannot be severed from their roots in Jesus of Nazareth.

—ALVA I. COX, JR.

## My Servants the Prophets

By Edward J. Young. Grand Rapids, Wm. B. Eerdmans Publishing Co., 1952. 231 p. \$3.00.

One who seeks a dispassionate appraisal of modern scholarship by a qualified conservative scholar will find this book a helpful summary of relevant modern Old Testament studies as well as a presentation of the conservative point of view which rejects them.

Though many readers would find it difficult to go along with the author's almost blanket rejection of the results of the past two hundred years of biblical research, they will be forced to admire this author's broad study of that research. The reviewer feels that though this author has read widely in the field of biblical studies and is apparently conversant with most critical theories, he fails to comprehend the full significance of modern research, apparently as a result of his unwillingness to accept any other assumption than that the Bible is infallible.

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## Man in the Old Testament

By Walter Eichrodt. Chicago, Henry Regnery Company, 1951. 79 p. \$1.50.

The serious Bible student will appreciate the fact that this study in biblical theology by one of the leading European theologians of our day has been translated into English for his convenience.

With biblical theology so much in the forefront in our churches these days, this work will be found very provocative and extremely valuable. This is written for clergy and laymen alike, though the latter may find it somewhat difficult.

JOHN C. TREVER

## The Minister's Personal Guide

By Walter E. Schuette. New York, Harper & Brothers, 1953. 183 p. \$2.95.

After sixty-five years in the ministry, twenty-eight of them in a supervisory position, the author contributes this guidebook on the minister's personal and professional conduct. He deals with most of the intimate aspects of the life of the minister, giving practical suggestions with understanding and warmth. In spite of its scope the advice is surprisingly sound and concise.

VIRGIL E. FOSTER

## The Christian Home in a Rural Setting

By C. R. McBride. Philadelphia, The Judson Press, 1953. 111 p. Paper, \$1.00.

There are now about 14 million rural families in America. Any effective ministry of the church to rural America will need to cultivate Christian family life within these homes. This book is a practical manual for the church to use in helping parents develop the spiritual aspects of family life. Homemakers themselves will find this book very readable and stimulating.

RICHARD E. LENTZ

## Book Notes

**Alone with God.** By Grover Carlton. Nashville, The Upper Room, 1953. (second printing), 96 p. \$.35. Short personal prayers, one for each day of the year, written by the late editor of *The Upper Room*.

**To Meet the Day.** By Virginia Church and Francis Ellis. Nashville, Abingdon-Cokesbury, 1953. 128 p. \$1.75. Many families as well as teen-agers will enjoy using these 116 brief meditations, each of which opens with a sentence from Scripture and closes with a sentence of prayer.

**Crucial Questions About the Kingdom of God.** By George E. Ladd, Grand Rapids, Wm. B. Eerdmans Publishing Co., 1952. 193 p. \$.30. The subject "The Christian Hope," selected for the 1954 meeting of the World Council of Churches, has presented difficulties to many American Christians unfamiliar with eschatological doctrines. This clear and sensible survey of the literature on this subject, written from the conservative point of view, will help to acquaint the reader with the different theories.

**Junior Story Talks.** By Marion G. Goslink. Boston, W. A. Wilde Co., 1953. 28 p. \$2.00. Forty simple and practical story talks for children of junior age, useful for leaders who must address a group of children. They are introduced with Scripture verses.

**Plays and Pageants.** By Ernest K. Emurian. Boston, W. A. Wilde Co., 1953. 192 p. \$2.50. Simple, matter-of-fact dramatizations for special days. They are of varying lengths and may be presented without royalty payment.

**Youth Explores the Bible.** By David R. Cooper. Boston, W. A. Wilde Co., 1953. 64 p. \$2.50. A revised edition of Bible story, condensed and presented in narrative form, with "local color" and with comments on the various incidents. There are numerous black and white illustrations.

**Preaching from Pictures.** By Kenneth J. Sollitt. Boston, W. A. Wilde Co., 1953. 50 p. \$2.50. Mr. Sollitt believes that sermons can often be more effective if they

are based on a study of a picture. He gives illustrated worship services and sermons built around sixteen familiar pictures selected for their content rather than for their artistic value. The second section is a further explanation of his thesis.

**The Apocrypha.** Introduction by Robert H. Pfeiffer. New York, Harper & Brothers, 1953. 295 p. \$2.00. A slim, thin paper edition of the Old Testament apocryphal books, in the 1611 version, with a scholarly introduction.

**Higley's Sunday School Lesson Commentary.** Butler, Indiana, The Higley Press, for 1954. 320 p. \$2.00. The twenty-first annual volume of popular commentaries on next year's uniform lessons. They provide for several types of lesson presentation.

**Here Where One Stands.** By Peter Doci. New York, Island Press, 1953. 24 p. \$.50. A philosophical essay on the necessity of achieving oneness with God as an individual and then participating with enlightened love in the affairs of society.

**The Cokesbury Dinner and Banquet Book.** By Clyde Merrill Maguire. Nashville, Abingdon-Cokesbury, 1953. 153 p. \$1.95. Presents unique suggestions usable for church banquets and parties or for other groups. These include forms of invitations, menus, games, humorous drama, and other ideas for group fun and fellowship.

**The Divine Constitution.** By Charles Z. Smith. Los Angeles, DeVorss & Co., 1953. 152 p. \$2.95. Personalized and soul-searching essays on the Beatitudes as the articles of the "divine constitution," or supreme law, the Sermon on the Mount.

**Glimpses of a Sacred Land.** By Carl F. H. Henry. Boston, W. A. Wilde Co., 1953. 240 p. \$3.50. This travelog-report of a "Flying Seminar" to Europe and the Near East sponsored by Winona Lake, contains good reporting and descriptions. The author, a professor at the Fuller Theological Seminary, has, however, interspersed throughout a good deal of fundamentalist theology and sharp criticism of "liberal" Protestantism.

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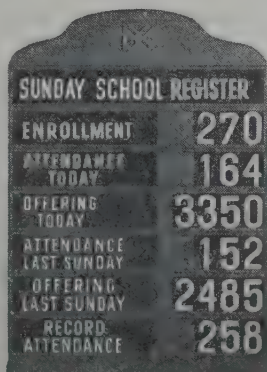
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# What's Happening?



## Dr. Cavert Retires as General Secretary, N. C. C. and Is Succeeded by Dr. Ross

NEW YORK, N. Y.—DR. SAMUEL MCCREA CAVERT will retire February 1, 1954 as general secretary of the National Council of the Churches of Christ in the U. S. A., and will be succeeded by DR. ROY G. ROSS, who has been associate general secretary since the Council was organized in 1950. The post of associate general secretary is expected to be filled in the near future.

Dr. Cavert will continue his labors for church cooperation by becoming chief executive for the World Council of Churches in the United States. He will be the executive secretary of the Conference which the World Council of Churches is to hold in Evanston in the summer of 1954. He

has also been elected executive secretary for the United States of the World Council of Churches.

Dr. Cavert, a clergyman of the Presbyterian Church in the U. S. A., played a major role in the formation of both the World Council of Churches and the National Council of Churches. A chaplain in the first world war, he joined the staff of the Federal Council of Churches in 1919. A year later he became associate secretary and in 1921 was named one of its two general secretaries. In 1930 he became the chief executive officer, a post he retained until the Federal Council merged with other organizations in 1950 to form the National Council of Churches. Dur-



Samuel McCrea Cavert, retiring General Secretary, National Council of Churches.

ing these years of growth the Federal Council exercised a great influence on Christian thought in this country and around the world.

In 1933 and 1935 Dr. Cavert visited Germany to study the problems facing the churches after the rise of Hitler. Ten years later he returned with a World Council delegation sent to see if and how full fellowship could be restored between the German Church and the churches of the Allied countries. He had been in 1942 the first representative of the American churches to go on a mission to Europe after the U. S. entered World War II, to help plan a program of relief and reconstruction under the auspices of the World Council of Churches. He was one of the leaders in the organization of the World Council and was chairman of the committee on arrangements for the First Assembly in Amsterdam in 1948.

Dr. Ross, in accepting the appointment as Dr. Cavert's successor, said that he had done all he could to serve as the "right arm" of Dr. Cavert in the Council's first years. He said that he had learned much from his association with Dr. Cavert and expressed amazement at the wide range of administrative problems he handled with equanimity.

Dr. Ross is best known as the General Secretary for fifteen years of the International Council of Religious Education. This Council experienced phenomenal growth during this period. Dr. Ross played a large part in launching a revision of the Bible in 1937, resulting in the publication last October of the Revised Standard Version. Before coming to the International Council, Dr. Ross had been national director of young people's work for the Disciples of Christ and later executive secretary of the United Christian Missionary Society.

Dr. Ross was one of the architects of the National Council of Churches, a leader in its planning committee and in many



Roy G. Ross, new General Secretary of the National Council of Churches, was formerly General Secretary of the International Council of Religious Education.

the special committees that worked out problems of structure and policy that arose in merging the programs of twelve interdenominational agencies into one organization.

In presenting the nomination of Dr. Ross to the General Board on September 16, Dr. HERMAN N. MORSE said: "Recognizing the need for creative and forward looking leadership of the National Council, the committee decided to call upon a member of the staff with a long background in the interdenominational life and wide experience as an administrator. We believe he possesses in high degree a combination of the qualities required and have complete confidence in proposing Dr. Ross for election as general secretary of the National Council."



Elmer G. Million

## Dr. Million Transfers to Commission on Christian Higher Education

CHICAGO, Ill.—On October first DR. ELMER G. MILLION resigned as associate director of the Department of Audio-Visual and Radio Education, Division of Christian Education, National Council of Churches, to become executive director of the Department of the Ministry, Joint Department of Christian Vocation, also one of the units of the National Council of Churches.

Dr. Million is a minister of the Southern Baptist Convention and a graduate of Georgetown University, Georgetown, Kentucky. He holds the degree of Doctor of Philosophy from the University of Chicago.

The staff of the Commission on General Christian Education adopted the following resolution regarding Dr. Million:

"No member of the staff of the Midwest Office has brought to it a broader range of knowledge and insight than Elmer Million. He has been the architect of the regional Audio-Visual Workshops and the power behind the amazing growth of Visual Education Fellowship. Leadership Education is in tremendous debt to him for his role in Leadership Education Audio-Visuals. The Youth Department will benefit for years to come from his leadership in the Youth Audio-Visuals. Every other department has felt his influence in manifold ways, less spectacular but no less real.

"We have constantly been amazed at his comprehension of all our various fields. His encyclopedic knowledge in history, theology, psychology, counselling, and many other fields has enriched us.

"He has been an example to the rest of us in his careful ordering of his schedule to get an almost superhuman amount of work done well. With it all he has given us a lift with his sense of humor and warm personal relationships."

## U.S.C.C. and S.V.M. Join National Council of Churches

NEW YORK, N. Y.—On October 1 the Student Volunteer Movement, numbering more than 1,500 college students dedicated to Christian service at home or abroad, became a department of the National Council of Churches. The group will retain its name, although as a unit of the Council it will be designated as the Missionary Services Department and will operate within the Commission on Christian Higher Education. More than 20,000 young men and women have entered the foreign mission field through the Student Volunteer Movement since its founding sixty-seven years ago by John R. Mott and other student leaders.

The United Student Christian Council, incorporating 14 Christian student groups, has taken action to bring its work under National Council auspices through the new Department of Campus Christian Life.

DR. RAYMOND McLAIN, head of the Commission on Christian Higher Education, hailed the identification of the SVM and the USCC with the National Council as "an opportunity for all organized student Christian movements in America . . . to find a more united expression of their interests through this new relationship with the Christian churches of America."

## Dr. E. G. Hoff Dies

ELGIN, Ill.—On September 21 Dr. ERNEST G. HOFF, Editor of Sunday School Publications for the Church of the Brethren, died at Pasadena, California, where he and Mrs. Hoff had gone on vacation.

Dr. Hoff was for many years an important member of the Committee on the Uniform Series of the former International Council of Religious Education and its successor, the Division of Christian Education. He was also on the Committee on Adult Work, the Administrative Committee of the Commission on General Christian Education, and on the Assembly of the Division of Christian Education. In addition he was an active and faithful member of the Editors' Section.

## New Hymns on the Bible

NEW YORK, N. Y.—The Hymn Society of America has published in pamphlet form *Ten New Hymns on the Bible*. These were written for the celebration of the publication of the RSV Bible, and one of them, "The Divine Gift," by Sarah E. Taylor was chosen as the official hymn for that occasion. Copies of the booklet may be obtained from the Hymn Society of America, 297 Fourth Ave., New York 10, N. Y., at 20c each postpaid; 50 copies or more, 12c each plus postage.



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## New Director of Public Relations for the Midwest Office, N.C.C.

CHICAGO, Ill.—The General Board of the National Council of the Churches of Christ in the U. S. A. has elected WENDELL KELLOGG of Garden City, New York, as associate director of the Central Department of Public Relations. He will direct the public relations program of the Chicago office, headquarters for the Division of Christian Education, and for the midwest activities of other National Council units.

Mr. Kellogg, who holds degrees from Colgate University and Fort Hays, Kansas State College, has directed public relations or publicity at Hofstra, Mississippi State, and Fort Hays Kansas State colleges. At the University of Bridgeport he was also chairman of the journalism department, conducted a radio program, and was active in the city Great Books groups, Advertising Club, Lions Club, church radio committee and other community affairs. He has been in public school, newspaper, and church school work, and has authored numerous magazine articles. He has also been active in the American College Public Relations Association, Sigma Pi and Pi Delta Epsilon fraternities, and Masonic groups. Mr. and Mrs. Kellogg have a son in the navy, another at Franklin and Marshall College, and a boy and girl in high school.

## Dr. Wilson Heads Religious Education at Scarritt College

NASHVILLE, Tenn. — Dr. EDGAR BRUCE WILSON, for the past five years dean of Adrian College, Adrian, Michigan, is to become Chairman of the Department of Religious Education of Scarritt College (Methodist) on September 1953. He succeeds Dr. B. F. JACKSON who is now on the staff of the Division of the Local Church, Board of Education of the Methodist Church, with responsibility for audio-visual education.

Dr. Wilson is a native of Oklahoma with a B.D. from the Boston University School of Theology and a doctorate from the Iliff School of Theology. He has served as a Methodist pastor and directed Wesley Foundation work as well as teaching at Adrian College.



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## RSV Bible Breaks Records

NEW YORK, N.Y.—The Revised Standard Version of the Bible still remains on the nation's bestseller book lists after 48 consecutive weeks. By selling close to 2,500,000 copies during the past 12 months, the RSV has achieved a record sales figure for all time unequaled by any other book in the U. S. publishing history. Most of the initial print order for 1,100,000 copies was sold in advance of actual publication—a record not even remotely approached by any single book in American publishing history.

## Adventures for the Family Through Books

(Continued from page 24)

Illustrated by Rafael Palacios. Gives many facts about the Bible, its translations into many languages and its revisions, including the RSV. It tells of the difficulties and successes in taking the Bible into all the world. Friendship Press, N.Y., 1953 (Revised edition.) 167 p. Paper \$1.25, cloth \$2.50.

*A Spiritual Journey with Paul*, by Thomas S. Kepler. Forty meditations

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which show how Paul dealt with problems in his day and how his example can help those living today. Abingdon-Cokesbury, Nashville, 1953. 157 p. \$2.00.

*Clear of the Brooding Cloud*, by Jack Finegan. Common problems in living are discussed and Christian solutions suggested in order that one may live "clear of the brooding cloud." Abingdon-Cokesbury, Nashville, 1953. 176 p. \$2.50.

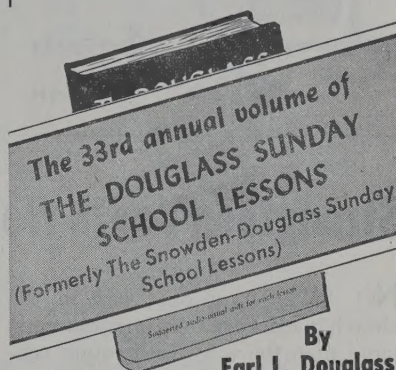
*Thirteen Americans—Their Spiritual Autobiographies*, edited by Louis Finkelstein. Twelve men and one woman from various backgrounds and cultures share experiences which have given them faith. Each has contributed to his generation and has crossed barriers to work for a better world for all. Harper and Bros., N.Y. 1953. 296 p. \$3.00.

*Your Home Can Be Christian*, by Donald M. Maynard, illustrated by Janet Smalley. Gives practical suggestions to help the family grow together in the Christian faith. Includes a list of books on family life, adolescents, sex education, the family and religion. Abingdon-Cokesbury, Nashville, 1952. 160 p. \$2.00.

*Guideposts to Creative Family Worship*, by Anna Laura and Edward W. Gebhard. Practical helps for family worship with excellent listing of resources for use in the home. Abingdon-Cokesbury, Nashville, 1953. 173 p. \$2.50.

For a listing of books published earlier but still good, see Mrs. Foster's article in the November 1952 issue of the JOURNAL.

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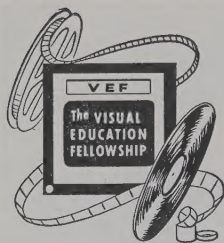
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## THE Visual Education Fellowship

Presents

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"Youth need audio-visuals tailored to specifications for strengthening their Christian resolves."

## Strengthen Youth Work With Audio-Visuals

NO ASPECT of our work in the church needs dynamic programming more than the work with young people. Young people have a right to expect modern methods in the approach to modern problems. The old, yet ever new, message of the same Gospel of our Lord Jesus Christ must be brought with impact to the young people of today. With the increasing pressures of radio, television, and motion pictures upon the young people the church needs to use modern media to strengthen them in their Christian resolves.

To do this job more adequately a committee composed of representatives of nine denominations have worked together to produce a kit of seven new "tailor-made" sound filmstrips on Youth Work. They are referred to as the YAV's.

Training institutes have been held in forty states, in which denominational youth leaders and adult counsellors have met to study the whole program of youth work and to learn how to use these new tools.

These are the seven filmstrips:

**We Have This Fellowship.** Black and white filmstrip. Depicts a youth fellowship at work and its effect on an individual young person.

**The Faith of a Guy.** Black and white filmstrip. Deals with the inevitability of faith, motivating persons to want to be Christian, suggesting ways of growth.

**Gallery of Witnesses.** Black and white filmstrip. Says that everyone is a witness to something; underscores types and ways of witnessing; stimulates self-examination and decision.

**I Found a New World.** Color filmstrip. Designed to help youth to discover the church as a dynamic and attractive missionary activity.

**The Measure of a Man.** Color filmstrip. How much of a Christian citizen are you? This filmstrip helps to answer the question in a positive way.

**How Wide Is Our Circle?** Black and

white filmstrip. The story of the inclusive, yet distinctive fellowship of the church and youth work, as told by a young person.

**Big Enough to Tackle.** Black and white filmstrip. We can tackle any job—if we work together! This filmstrip lays the foundation for local community ecumenicity.

Each unit is composed of one filmstrip, a recording (33 $\frac{1}{3}$  rpm microgroove) and two copies of the Leader's Guide.

All seven sound filmstrips, in a practical fiber carrying case, cost \$65.00. Purchasers of YAV Kits are entitled to purchase the additional filmstrip *The Accused*, in which a young man, telling the story of youth in Christian action, pleads the case for Christian Youth before the Court of the World. Special price to YAV Kit owners is \$9.95. Order all materials from your denominational bookstore or publishing house.

These audio-visual materials are a "must" for every local church having an enrollment of fifty young people or more. For churches with fewer young people in the parish, we urge you to join with other churches in your community to purchase a kit as a community project and share the materials with each other. Every council of churches and every denominational conference, district, association or other area office should surely own a set to use in the various activities with young people.

### Other Audio-Visuals to Use With Young People

**How to Keep Your Bulletin Board Alive.** A filmstrip with 32 frames in color and with a guide. Producer: Ohio State University. Price: \$2.50.

**Youth and the Church.** A filmstrip with 56 frames in black and white and with a script. Producer: World Council of Churches. Price: \$2.00.

**Peggy Goes Caravaning.** A filmstrip with 54 frames, color, script. Producer: Evangelical and Reformed Church. Price: \$5.00.

**Young People and the Church.** A film-

strip with 51 frames in color, manual. Producer: Church Screen Productions. Price: \$5.00.

**The Accused.** A black and white sound filmstrip with 83 frames and with script and User's Guide. Two twelve-inch double faced records, 78 RPM. Producer: United Christian Youth Movement. Price: \$14.95.

Special price of \$9.95 when purchased with a YAV Kit.

**For All People.** A 16mm motion picture in black and white running 26 minutes. Producer: Cathedral Films for United Christian Missionary Society. Rental: \$8.00.

**That They Might Have Life.** 16mm motion picture film in black and white, running 20 minutes. Producer: Methodist Board of Missions. Rental: \$5.00.

Numerous other pieces of audio-visual materials are available for use with young people in various program areas such as missions, Bible study, personal religious living, etc. They are too numerous to list. *The Audio-Visual Resource Guide for Use in Religious Education* carries a listing of over 1500 titles of audio-visual materials which have been reviewed by Evaluation Committee in service of The Visual Education Fellowship. These materials are classified according to the basic objectives of Christian Education and suggest their definite educational use.

The Guide may be secured through membership in the VEF. It may also be purchased separately from denominational book stores and audio-visual dealers. No local church can afford to be without a membership in the VEF which will bring the full year-round Evaluation Service, including the *Audio-Visual Resource Guide* and monthly Evaluation Bulletins.

## New Film and Slide Lists

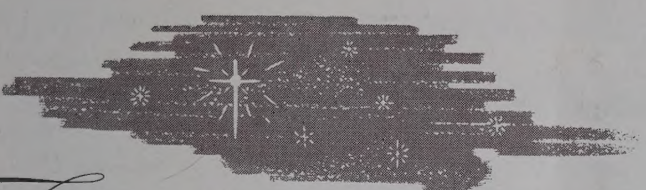
### Human Relations Films

A new catalogue of 16mm educational films comprising a selection of the best available movies on human relations, community relations, democracy, American history and mental health, has just been published by the Film Division of the American Jewish Committee, 386 Fourth Avenue, New York 16, N.Y. The catalogue is titled "Selected List of Human Relations Films." It lists 160 films together with their distributors, synopses of stories and age group for which intended. Television clearances are also indicated. Single copies, 25c; 10 to 99, 20c each; 100 or more, 18c each.

### 2" x 2" Slides

"Where to Buy 2" x 2" Slides," has been issued by the Enoch Pratt Free Library, 400 Cathedral St., Baltimore 1, Maryland, at 10c a copy. Sources of slides are given under each item in an extensive subject index, but there is no attempt to describe or evaluate the slides. The directory is particularly useful for building up a group of catalogues dealing with special subjects.





# The Inspiration of Christmas

## presented on Filmstrips

### by SVE

### The Other Wise Man



### The Feast of Lights

**In full color • for 6 to 12 year olds • 22 frames**  
Tells how Jesus might have celebrated the festival of Hanukkah or the Feast of Lights as a child. The Feast of Lights is the Jewish holiday which comes at Christmas time. Children will be guided into a better understanding of their Jewish neighbors and of Jesus' life while on earth. It presents an excellent picture of life in Bible times.  
Original full color illustrations by Margaret Ayer, well-known illustrator of children's Bible stories.  
**A770-6** The Feast of Lights With Jesus, in color, with reading script. .... **\$4.00**



### The Baby King

**In full color • for 5 year olds and up • 23 frames**  
The old, old story of Christmas as found in the Gospels is simply and beautifully told in this new SVE filmstrip. Presents the story of the birth of Jesus, the shepherds' visit, the visit of the wise men, and the joy of that first Christmas—all skillfully blended together for the younger children.  
**A770-5** The Baby King, in color, with captions. .... **\$5.00**  
**A770-1** The Baby King, in color, with reading script. .... **\$5.00**



### The Little Engine That Could

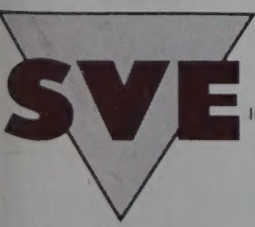
**For children of all ages • in full color • 40 frames**  
The wonderful story of a little engine who conquered all obstacles in order to bring a Merry Christmas to the good little boys and girls on the other side of a big mountain. Story adapted by Margaret Friskey, well-known author for children; illustrations by Katherine Evans.  
**A111-5** The Little Engine That Could, in color, captioned. .... **\$5.00**

**IN FULL COLOR • FOR 12 YEAR OLDS AND UP • 45 FRAMES**  
This new SVE filmstrip is an adaptation of Henry Van Dyke's story "The Other Wise Man." It is the story of the fourth wise man who did not see Jesus, the Baby King. Excellent program material for youth and adult groups in the church. It carries the message of Christmas into the realm of action! We have received a gift which calls for more than riches; it calls for giving our very selves to others. It is most appropriate for worship services with these groups at Christmas.  
**A850-11** The Other Wise Man, in color, with reading script. .... **\$7.50**

**THERE ARE MANY MORE SVE  
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THE JOY AND BEAUTY OF  
THE HOLIDAY SEASON:**

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- Hymns of the Nativity
- Stories of the Childhood of Jesus
- When the Littlest Camel Knelt
- Birth and Childhood of Jesus
- Holy Night

For complete details about these and other outstanding Filmstrips and Slidesets of the Season, send for the free SVE illustrated Christmas Folder.



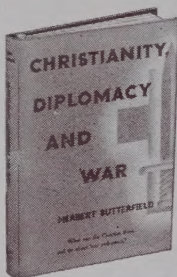
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ERMA PAUL FERRARI. This book offers young people a Christian approach to vocational guidance. Writing with a sure grasp of the meaning of Christian vocation, Mrs. Ferrari shows the wide range of occupations open to youth today, offers wise counsel for getting the proper training and experience for a job, and gives practical help in self-evaluation of personality, abilities, and interests. \$2

### GROWING SPIRITUALLY

The NEW devotional book by E. STANLEY JONES. In these 365 daily devotional readings, Dr. Jones tells how to obtain release from tensions, jealousy, hatred, and other personal sins that stifle religious growth and cause mental and physical upsets. He shows how to use God's help in growing spiritually and attaining health of mind and body. PUBLISHED NOVEMBER 9. POCKET SIZE. 384 PAGES. \$1.50

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### THE KINGDOM OF GOD

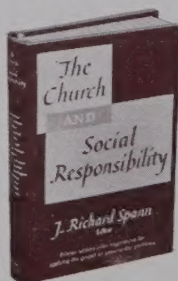
JOHN BRIGHT. Dr. Bright brings new insight into the familiar phrase, "the kingdom of God." He explores its biblical meaning—its history, usage, and interpretations—and shows that the Kingdom concept embraces and unites the total message of the Scriptures. Against this background he relates the message of the Kingdom of God to our contemporary world and church. \$3.75

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